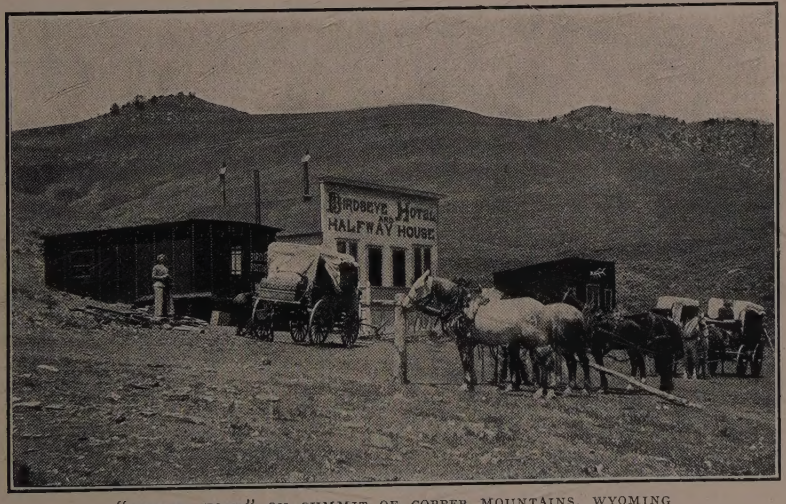
The AMERICAN MISSIONARY

OCTOBER, 1911



"DINNER HOUR" ON SUMMIT OF COPPER MOUNTAINS, WYOMING

PUBLISHED BY
THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE AMERICAN MISSIONARY

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NOW FOR THE HOME STRETCH!

WE have come to the last three months of the year, the home-stretch of the race, the decisive last quarter on which victory depends. We have been saving our strength for this. We have pushed ahead, yet we have husbanded our energies for the final spurt. Now for the finish! Now every nerve and sinew must do its utmost, and every ounce of power must be put forth to reach the goal. It is in sight—just before us. On! On! With a mighty effort and a resistless rush let us win the race!

Doubtless our churches realize this as October opens. They have come to the home-stretch of the year. They have accepted the "Apportionment Plan" as the most sensible and businesslike method of securing the necessary support of their great missionary and benevolent work. The amount proposed for each Society is absolutely needed. There will be suffering, distress and failure if the money is not provided for each. A considerable part of the proposed apportionment has been sent in the earlier months of the year. If we are to "win out" successfully the balance must be sent in during these last three months. The churches can do it if they will. Will they?

Who dares to say they will not? We look to see each church gird up its loins for this final effort on the home-stretch. It will doubtless look over its benevolent account with careful scrutiny. It will see just how far it has fallen short of making up its full apportionment for the work of each of our seven Societies. Then with a supreme effort it will finish the work and send in the entire balance.

Doubtless the pastors will be potent factors in this effort. Every one who does not narrow his vision to his little parish only, but has a broad outlook over the wide field, who is not content to be merely the occupant of a preaching station, but means to be a leader in work for the Kingdom of God on earth, will do his utmost to help his church do its full part of the work. If the pastor is in dead earnest about this, his people will be.

Now, then, let us rally for the Home-stretch!

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

The Congregational Home Missionary Society extends greetings to its sister societies, the American Board and the American Missionary Association, as they gather in annual meeting the coming month. May these gatherings bring new resources of power for their work!

♣ ♣ ♣

General Secretary Herring left the office on September 13 to attend the state meetings of Wyoming and North Dakota, to participate in a brief campaign in Kansas, and to meet certain engagements in Minnesota and Wisconsin. He will be back soon after this issue of THE AMERICAN MISSIONARY appears.

♣ ♣ ♣

A considerable corps of seminary students who have been serving home mission fields during the summer vacation are back again at their studies. Without exception, so far as we have heard, their efforts have been fruitful of good. We hope that many of them will enter home mission service after graduation.

♣ ♣ ♣

The Bureau of Immigration reports alien arrivals for the year ending June 30, 1911, as 949,606. This is 91,694 less than the year previous. The flow of immigration is again shown to be an index of industrial conditions. The slight depression of the past year has been promptly felt across the sea, producing nearly a ten per cent. decrease in the number of immigrants. This is doubtless a thing to be thankful for. Valuable as is the contribution made to our national life by the ceaseless inflow of the citizens of other lands, it constitutes always a problem and a peril. There is every reason to believe that the rate of arrival has been too great in the past. It is to be hoped that it will not rise above its present level.

♣ ♣ ♣

The Eighty-fifth Annual Report of The Congregational Home Missionary Society is now ready for distribution. It contains a complete summary of the Society's work for the year ending March 31, 1911, with review of the field, financial statement, statistical tables, etc. It will be sent free upon application.

♣ ♣ ♣

The church at Grand Forks, North Dakota, is to dedicate its new building on October 3. This church, which was organized about fifteen years ago, has had rather more than its share of ups and downs, but is now looking forward hopefully to the future, under the leadership of Rev. C. C. Warner. It has a very important and responsible task, not only because of its location in a growing city, but also because of its nearness to the State University.

Applications are coming in rapidly for our three illustrated lectures—"The Stranger within Our Gates," "Glimpses of the Frontier," and "The Beginnings of New England and Its Home Missions." These lectures have been very popular during past seasons, and have proven effective aids in creating and deepening interest in the home mission cause. There are from sixty to eighty slides in each set, and these are loaned to pastors and others without cost except that express charges both ways are to be paid by the user. Reservations should be made a number of weeks in advance. A list of the slides in each set will be sent on request.

NEGLECTED FIELDS SURVEY

THE Home Missions Council, composed of twenty-two general home mission boards and societies of Protestant denominations, is planning an extensive survey of neglected fields in strategic Western states, a special committee having been appointed for this purpose. This investigation is to be conducted in November and December of this year, and the nature and scope of the plan is indicated by the outline here given.

I. Reasons for the Survey

1. The rural church problem is requiring such a study as it has never had. Especially in the West the rapid development of irrigation projects is evolving conditions of community life not before encountered on a large scale by either the American State or the American Church. It is an unquestioned fact that a majority of the strong men of God's kingdom, even in the cities, have come from country churches. It is equally unquestioned that, as things are now drifting, unless a way is found of re-invigorating religion in rural sections, the sources of the kingdom's strength in the future will be wanting. An increasing number of churches interpret their mission in terms of wide community service. The kingdom of God is apprehended as the kingdom of heaven upon earth.

2. There are great numbers of neglected fields. Recent investigation by a joint committee of the Home Missions Council and the Federal Council of the Churches of Christ in America shows this to a degree surprising even to those best acquainted with conditions in the West. We find in one Western state one hundred and thirty-three towns of from one hundred and fifty to one thousand souls without any Protestant religious work, one hundred of them being also without Roman Catholic work. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post offices, but without any churches. If the same rate of destitute communities to total population holds through all the Mountain and Pacific States, there are many more than four thousand such communities in those eleven states. Home mission funds have been so limited that the boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of utterly neglected fields. They, too, may be strategic in the kingdom of God, like the lonesome Moravian village of Harrnhut and William Carey's hamlet of Moulton, in which the whole modern missionary movement germinated.

3. A knowledge of the needs is the first essential in order intelligently and successfully to meet them. It is time that scattered facts and offhand representations be brought under thorough study. Such a survey has never been made. It is an im-

mense undertaking. It is possible only by combined endeavor. It is the legitimate work of home missions, and can be accomplished if all home mission agencies, both local and general, co-operate in an energetic way.

4. The great home mission boards have separately taken action naturally requiring such a survey. General home mission boards which are aiding five-sixths of the missionaries aided west of the Mississippi River, in response to the findings and suggestions of the joint committee above referred to, have taken formal action in favor of seeking by co-operative survey to find some way of meeting the otherwise unmet needs. It is not a movement to curtail denominational activity, but rather greatly to encourage and increase it as the only practicable way of overtaking the already great and swiftly growing needs in the neglected fields.

II. Complete Survey

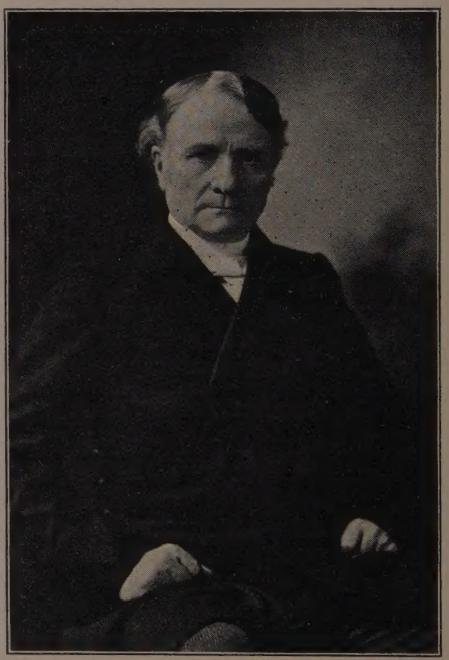
The ideal thing would be a study of every community in the home mission field in respect to the organized religious activities in it in such a way as to be able not merely to tabulate, but also in some measure to describe the situation. The field is now as wide as the continent and as complex as modern life. The study should be made by those who are on the ground and whose business it is to meet the conditions, uniformity of investigation being secured by the plan of the Home Mission Council.

The practical thing is to make a beginning in certain selected states, naturally some of those which are in a formative period.

It is probable that in the rural regions of the West the public school district will be found the most natural civil unit of study, since it is already equipped with available data, is organized with reference to the rising generation, is unsectarian, and at the same time is concerned with the higher life of the community. Detailed plans are in hand and in process of formation. By united activity it is believed that in one year or less vastly greater knowledge of the situation can be made available to all than has ever before been within reach of anyone.

III. Preliminary Survey

The primary essential and the indispensable essential in achieving such a survey is large co-operation of the forces concerned. The first step, therefore, is consultation in each state by those who are now charged by the churches with the responsibility of directing the missionary work in the state. The plan of the reconnaissance is as follows:



REV. CHARLES L. THOMPSON, D.D.
Secretary, Presbyterian Board of Home Missions
Chairman of the Home Missions Council

1. The region chosen is two contiguous tiers of states between the Mississippi River and the Pacific Ocean; the time, a month, beginning the middle of November.

2. The Home Missions Council invites the field officers and all the

members of the boards of management of home mission work of the various denominations in each state to come together for a

DAY OF CONSULTATION.

3. The visiting deputation is to consist of one general executive officer from the headquarters of each home missionary society or board doing extensive work in the West.

4. The forenoon (9:30 to 12:30) will be given to a preliminary survey of neglected fields by men in the state qualified to present concrete, compact papers, giving outstanding facts as to unmet needs which are particularly urgent in that state. The first of the following topics would be stressed in every state, and a varying number of the others. *Unmet Needs.* —(a) in rural districts; (b) among foreigners; (c) in small towns; (d) in suburban districts; (e) in congested urban districts; (f) in lumber camps; (g) in mining camps; (h) among Indians; (i) in social ministry; (j) among Orientals.

(It is possible that a selection of a few of the most concise, clear, and complete papers prepared in this preliminary and topical survey may make a suggestive handbook in advance of the ultimate regional survey.)

5. The afternoon (1:30 to 4:30) will be given to inquiry of God and one another as to how to meet the needs. First hour, prayer; second hour, definite plans (a) for the complete survey, (b) for action in the light of the survey; third hour, organization for the survey.

6. If the way be clear, the evening is to be devoted to a public meeting in the interest of home missions, to be addressed by members of the deputation.

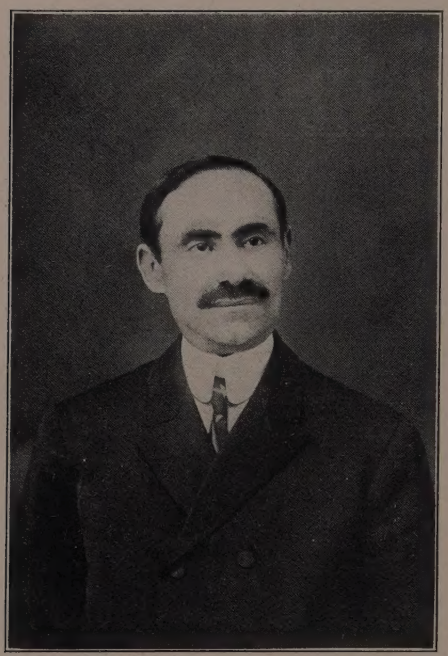
7. The itinerary already outlined covers the period from the middle of November to the middle of December. The gatherings proposed for the several states named are to be held in the following cities in order:

Minnesota—Minneapolis, November 15, Wednesday.
North Dakota—Fargo, November 16, Thursday.
Montana—Butte, November 21, Tuesday.
Idaho—Boise, November 23, Thursday.
Eastern Washington—Spokane, November 27, Monday.
Western Washington—Seattle, November 29, Wednesday.
Oregon—Portland, December 1, Friday.
Northern California—San Francisco, December 5-6, Tuesday-Wednesday.
Southern California—Los Angeles, December 7, Thursday.
Utah—Salt Lake, December 11, Monday.
Wyoming—Cheyenne, December 12, Tuesday.
Colorado—Colorado Springs, December 13, Wednesday.
Kansas—Topeka, December 15, Friday.
Nebraska—Omaha, December 18, Monday.
South Dakota—Huron, December 20, Wednesday.

A PERSIAN PASTOR

[EDITOR'S NOTE.—The following extracts are from weekly reports made by Rev. E. E. Adams, missionary among the Persians of New Britain, Connecticut, to Rev. H. A. Jump, pastor of the South Congregational Church of that city, under whose auspices he carries on his work. By Mr. Adams's permission we reproduce the quaint and expressive English idiom in which he writes. We only wish that we could write Persian as well as he does English.]

IN my round of visits I have made twenty-two calls during the week. I go to the Persian houses in the different streets of the City. some times I meet with ten or twelve persons live together. Am going to take their names, where they work, how many of them are marred. I speak to them about the social; moral; and spiritual life; and prayer. during the second week I have spoken to 112 people. Eight of them are different nationalities. Armenian, Greek, Mohamadin and Jew.



REV. E. E. ADAMS

I had a call on a Armenian. he was denying the Divinity of Christ. he is going to think of Him. Every week I spent about one hour with them. I meet with some our Persian boys they were not read the Bible: they promised to do it. Next call on two sick young men in a deep sorrow and spoke to them. one of them could not speak English to go to Dr. I took him.

I give the large part of my time to this work. As much as God helps me I will try to do my best.

—

I had a call on Sunday afternoon on the Boarding house. I gave a speech to the young men. "how to keep Sunday." On Monday I had a telegraph from the Persians of Yonkers, N.Y. invited me to a funeral of a girl. I spent there four days, to visit the Persian congregation and other Friends.

I made calls on two Boarding houses. and spoke to thirty young men. I met with ten single persons which I knew them, and spoke to them about the bad habits which they had. one of them was a drunkard for many years. he wasted his money. I am so glad he was given up his habit. his wife was happy and thankful.

—

A young man came to me and told how he lost a great sum of money for the last three years by going with bad companions and promised to come to church and be good man and christian to save his money. I had a special talk to the boys about their work in the factories to be faithful in keeping their place.

I had a special talking to the Jews about the coming of Christ and to the different nationalities, Armenian greek and also american.

—

In my evening calls on boys I was talking and praying one of the boys of that home was weeping and shedding tears. the word of God touched on his heart. another young man was reading the Bible but he could not understand. he asked me to explain to him. at a home I was talking about the bad habits. they asked me if they could have smoke

A GROUP OF PERSIANS AT NEW BRITAIN
SHOWING VARIOUS PERSIAN COSTUMES

if I shall give them permission. I had a good time with two American young men and Jews and Armenians.

The Sunday-school class, twelve young men. A special meeting at a tenement for nine persons, and a call on two Persians come from New York to pay a visit to us. I went to see a sick man at his home, speaking to him the comfortable words.

of Jesus, the good shepherd which came to find the sheep. He is a friend of the sinners to forgive them. Come into his flock be saved. He was so glad in hearing these words.

—

I went to Hartford to visit some of our people there. I spent some hours in evening with them. I leaded a prayer meeting to them in Turkish,

REPRESENTATION OF PERSIAN GOVERNOR AND COURT, GIVEN AT NEW BRITAIN

I made peace between two men; they had disagreement between them. A spiritual talking with a group of young men in open air in evening, some of them were the church members, to make their hearts ready for the Lord's supper. As I was talking to them a young fellow, newly arrived from Russia, asked me if there was any hope for him. I am a lost sheep, for many years I was living without prayer and reading the Bible and going to church. I comforted him telling him about the great love

because part of them are Assyrians; other part, Armenians. Both understand that language. I spent two hours among the Jews. I spoke to them in their own ancient language; were so much interested.

I met with a German young man; we had a good conversation about the Christianity. A speech to several young Persians, about the liquors and drunkardness. I met with an American fellow; he believes nothing. This was a wonderful thing for me here in America, people God.

A call on a young man, a drunkard, and wasted his money. Oh, with tears on my eyes speaking to him if he will not give up that bad habit, he will loose his money, health and precious soul, and he promised me to give up. A lecture to twenty-five boys about the social life. A visit to Hartford Hospital to see a sick Assyrian young man, reading the Bible and praying to him. He told me everybody must repent and accept Jesus as his Savior when he is in good health, in sickness and pain there is no time is a great mistake.

SOUTH DAKOTA BENEVOLENCES

[EDITOR'S NOTE.—In May, 1910, Rev. J. H. Hull, of Frankfort, Michigan, was asked by the Home Missionary Society to become a general missionary in South Dakota and to assume under the direction of the Executive Committee of the Conference, special responsibility for the promotion of missionary gifts under the Apportionment Plan. The following paragraphs are from his report for the year ending April 1, 1911. It should perhaps be explained that the large amount for home missions is due in part to an individual gift of unusual size not available for current expenses. Mr. Hull has just resigned as general missionary to accept the pastorate of the church at Deadwood, South Dakota, but will continue his work as Secretary of Benevolence.]

FOR the year 1910, the apportionments made to our five English-speaking Associations in South Dakota, for our seven benevolent societies, amounted to $14,789.39. All our churches, including the Indian and German, and many individual givers, contributed during the year ending April 1, 1911, $11,644.82, or nearly 79 per cent. of what was apportioned for 1910. This amount was divided as follows:

American Board	$ 1,469.35
Home Missionary Society	5,360.54
American Missionary Association	1,218.74
Church Building Society	863.34
Education Society	1,540.13
Sunday-School Society	1,023.38
Board of Ministerial Relief	169.34
Total	$11,644.82

So far, apportionments have been made only to the five English-speaking Associations, including last year 133 churches. Of these, the following thirty-three churches paid their apportionments and an additional aggregate of $364.49: Academy, Ada, Ashton, Athol, Badger, Belle Fourche, Beresford, Brantford, Brentford, Canova, Clark, Columbia, Cottonwood, Cresbard, Elk Point, Garretson, Hermosa, Hetland, Huron, Ipswich, Lead, Lebanon, Mission Hill, Mobridge, Ree Heights, Revillo, Valley Springs, Virginia, Wall, Wakonda, Watertown, Wessington Springs, and Worthing.

This seems to me like a roll of honor. Four other churches—Bethel, Frankfort, Logan, and Willow Lakes—nearly paid their apportionment. Three churches paid between 75 and 85 per cent. of their apportionment; twenty-seven churches, between 50 and 75 per cent.; twenty-four churches, between 25 and 50 per cent.; eighteen churches, less than 25 per cent.

It is sad to say that twenty-four churches in our great state gave nothing to home missions. Many of them have historic, beautiful, and romantic names, and have been generously aided; but somehow they failed to share in the great home missionary work of our state and nation.

A most potent reason for failure of benevolences in our state is the rapid change of pastors. Within less than a year more than eighty of our churches have lost or changed their pastors. This means that many more than half the churches to which apportionments were made have had changes in the pastorate in this short time. This shows that a great majority of our churches have a pano-

rama of pastors, and many of the churches have become so accustomed to a moving picture show that they hardly want to look at any ministerial picture long enough to become really acquainted. Now how can we expect our churches to be taught and trained in habits of giving by pastors who unpack, spend a few months or a year, and then pack up and move on? Surely our ministerial army is in maneuvering camps, smelling the battle but not settled down to a steady campaign of intervention. How can such an army do the work needed, especially along the line of benevolences? Almost always a change of pastors means failure in benevolences, and sometimes when the changes are too frequent the failure is almost continuous. The success of the Apportionment Plan must depend largely on faithful and continued effort of settled and devoted pastors, loyal to the world-wide work.

Our state budget for home missions this year is $19,200, and of this amount the Home Missionary Society has generously voted us $13,200. This leaves $6,000 for us to raise ourselves, an average of $500 a month throughout the year. What will we do in regard to this, our share in financing the work of the state? Many churches, both missionary and self-supporting, are doing nobly in their plans, efforts, and results. All our pastors and churches seem willing, and many are planning for larger and more systematic giving. We need still larger missionary vision, enthusiasm, and consecration; more stability and devotion to benevolences on the part of our pastors; and more intelligent and generous co-operation by our churches in supporting all our societies, both home and foreign.

♣ ♣ ♣

THE BEGINNINGS OF CONGREGATIONALISM IN THE FAR NORTHWEST

[EDITOR'S NOTE.—One of the very important papers presented at the annual meeting in San Francisco was that of Prof. W. D. Lyman, of Whitman College, on the above topic. The rigorous limitations of our space forbid the printing of more than a fragmentary portion of it. The following paragraphs will, however, give glimpses of an aspect of our denominational history not surpassed in interest by any other.]

Up-bearing like the ark of God,
The Bible in their van;
They went to test the truth of God
Against the fraud of man.

They trod the prairies, as of old
Their fathers sailed the sea;
And made the West, as they the East,
The homestead of the free.

OF the heroic stages of that first era of our missionary history in the Northwest; of Whitman's midwinter ride across the continent; of the great migration which he led in 1843; of the formation of the Oregon Provisional Government in the same year; of the massacre of Whitman and his beautiful and devoted wife and a number of their associates by the wild Cayuse Indians—of those events we cannot speak. We can simply note a wonderful set of sequences which shows the part borne by those first missionaries in the world movement of the Oregon question. Jason Lee, the Methodist missionary, and Marcus Whitman must be put side by side in our tribute. They both came to Oregon as missionaries; both returned to preach the acquisition of Oregon to a tardy government and a waiting people; both alike assisted immigrants to cross the continent. In 1843 Whitman led the great migration, one of the determining factors of American possession. In the same year Jason Lee and W. H. Gray, who was the secular manager of the Whitman mission and

who had accompanied Whitman to Oregon in 1836, led the movement of American settlers in framing the provisional government of Oregon. Those two events—the great migration and the provisional government—made up the double stroke by which the American people paralyzed the Hudson Bay Company and acquired Oregon.

There are two more most significant sequences. One was that Oregon's provisional government founded by missionaries and homeseekers prohibited slavery. The other was the career of Peter H. Burnett, a young lawyer of high ability, who was the captain of the immigration of '43, of which Whitman was the pilot. Becoming immediately prominent in Oregon, Burnett taught the doctrine that by American usages and by the spirit of American institutions, the provisional government was a genuine American government, and that its land law offering a square mile of land to each settler should, by the same logic, be confirmed whenever the United States should acquire Oregon. Then Burnett went to California, where he became an exponent of the same doctrine, bore an important part in framing American institutions in California, and became the first governor of the Golden State. And note that California also embodied prohibition of slavery in her constitution.

* * * * *

And now we enter upon the second stage in the development of our home missionary history. It is a peculiar one, not easy to name, but entitled to the highest consideration. It may be styled the era of individual and unofficial missionary enterprises. A small number of men of marked individuality, filled with reforming zeal, with minds stimulated by the stories of Oregon and its possibilities, men somewhat given to Utopian ideas and not readily working along regular lines, came into Oregon soon after the coming of the Whitman and Eells parties. The first of these was Rev. J. S. Griffin, a former Oberlin student, filled with the reforming zeal which characterized Oberlin, and who had been ordained in 1838 by the Congregational Association of Lorain County, Ohio, and had been equipped and sent forth by the North Association of Litchfield, Connecticut, to use his own language, "as a law unto himself west of the Rocky Mountains." This was in 1839. Mr. Griffin took up his residence on the Tualitin Plains in 1841. The following year furnishes a most interesting date in Congregational history, for in June, 1842, the First Congregational Church was organized on Tualitin Plains, with eight members. Mr. Griffin became the acting pastor. He was a man of much ability and force, of intense convictions, and sternly opposed to the Jesuits. He published the first paper in Oregon, a semi-monthly, called *The Oregon-American and Evangelical Union.* It was especially devoted to the removal of the various evils then upon the settlement, and especially Jesuit control as worst of all, to quote again Mr. Griffin's own words. Mr. Griffin's paper was also a rallying point for the Americans who sought the expulsion of the Hudson Bay Company. While Mr. Griffin possessed the respect of all who knew him, he was too intense and pronounced in his views to do definite church building. After American possession, he developed his valuable farm, from which he later acquired wealth.

The other most conspicuous of the missionaries of that period was Rev. Harvey Clark, who came to Oregon in 1840 as an independent missionary to the Indians. He was one of the noblest of men, of large heart and mind, ready for every sacrifice and quick to seize every opportunity for work on religious, philanthropic, educational, or reformatory lines; a typical missionary, engaged constantly in the most arduous labors, though of fragile health and dying at the early age of fifty-six. During the period

from 1840 to 1847 he preached, conducted Sunday-school work, and ministered in general to little settlements in Oregon, and it is not too much to say that he held the fort for Congregationalism during that period of beginnings. In 1845 he became the pastor of the third Congregational Church, located on his farm at what became later the town of Forest Grove. There he also became the founder of Tualitin Academy and Pacific University.

Of the others of that earliest group —Rev. Ashael Monger, Dr. William Geiger, and Mr. A. T. Smith, and their wives—the limits of space forbid us to speak.

* * * * *

Meanwhile the American Home Missionary Society had been closely watching the Western sky, and to their forward vision it became plain that the time had come for an answer to a new Macedonian call. It was clear that Oregon was home missionary country, and not foreign; that the American inhabitants of a group of great new states, not the scanty native races, were to provide the materials for new work. Drs. Hall and Badger, secretaries of the Society, were on the lookout for the man to send to Oregon. The man came, and with him came the third age of Congregationalism in the Northwest. George H. Atkinson, born in Newburyport, Massachusetts, on May 10, 1819, a graduate of Dartmouth College in 1843 and of Andover Theological Seminary in 1846, had offered himself to the cause of foreign missions and had been assigned to the Zulu field. Delays in transportation had held him back, and in the interim the message of Drs. Hall and Badger reached him. Should he go to Oregon? It was a great question, but after mature deliberation, Dr. Atkinson and his newly-made bride accepted the call. This was the beginning of regular home mission work in Oregon. Reaching Oregon by way of the Sandwich Islands in June, 1848, Dr. Atkinson went to Willamette Falls, as it was then usually known—later Oregon City—at that time the metropolis of Oregon. There he began his lifelong labors, labors conceived with the mind of a statesman, executed with the diligence and zeal of a Spartan soldier and the patience of a saint. He located at Oregon City and was the pastor of the church at that point for fifteen years, carrying on home missionary and educational work in the adjoining regions and with his incessant activity touching the life of Oregon on all sides. Soon after his arrival the Oregon Home Missionary Society was organized by himself and Mr. Clark, and at the same time Tualitin Academy had its first incorporation.

* * * * *

Of the manifold labors of Father Eells throughout eastern Washington, time fails us to speak. Vital as was his work for the churches, his most distinctive labor was the founding of Whitman College. When upon his return to Walla Walla in 1859 he stood by the forsaken grave at Waiilatpu, he thought of all the work among the Indians and how it had terminated, of what Dr. Whitman had done to save the country to the United States, of the past, the present, and the future. He afterward said, "I believe that the power of the Highest came upon me." He then and there definitely decided to found such an institution of higher learning as would carry out the ideals of Christian education. Whitman College was the fruitage of that consecrated resolve. Besides his constant devotion to the struggling seminary, which was maintained largely by the productions of his farm, Father Eells was the superintendent of schools for Walla Walla County, which at that time was as large as the state of Massachusetts.

During the later years of his life, Father Eells entered upon a new stage of labor, at a time of life when

most men would lay down the harness. He became the founder of the group of Congregational churches in eastern Washington north of the Snake River—Medical Lake, Cheney, Sprague, Colfax, and others. Upon his missionary journeys in those days he traveled on horseback, carrying with him a little oatmeal, parched corn, or cracked wheat, with dried salmon, which, with water from any convenient brook or spring, composed his meals. A tree with the starlight filtering through was commonly all the shelter he desired. Well might Father Eells say, "In labors oft."

It should never be absent from the mind that religion is not a set of opinions, but life in Jesus Christ.—Selected.

THE TREASURY

MONTHLY COMPARATIVE STATEMENT

By Willis E. Lougee, Treasurer

AUGUST RECEIPTS

	Churches	Sunday Schools	C. E. Societies	Women's Societies	Individual Contribut	Constituent States	Income	Legacies	TOTALS
1910.....	$2,367.76	$ 95.60	$10.05	$578.53	$3,879.52	$1,180.60	$2,479.55	$1,961.02	$12,552.63
1911.....	1,710.27	41.89	.....	153.85	1,542.06	910.59	663 94	7,170.14	12,192.74
Increase.	....	.....	.....	.....	.....	.....	....	5,209.12	.....
Decrease.	657.49	53.71	10.05	424.68	2,337.46	270.01	1,815,61	.....	359.89

FIRST FIVE MONTHS OF FISCAL YEAR, ENDING AUGUST 31, 1911

	Churches	Sunday Schools	C. E Societies	Women's Societies	Individual Contribut.	Constituent States	Income	Legacies	TOTALS
1910.....	$18,985.78	$704.81	$124.66	$6,159.08	$10,063.98	$11,959.93	$8,474.04	$41,396.04	$ 97,868.37
1911.....	16,807.54	457.50	118.16	7,197.70	7,172.66	12,501.87	7,020.31	55,460.01	106,735.75
Increase.	.....	.....	.....	1,038.62	.....	541.89	.....	14,063.97	8,867.38
Decrease.	2,178.24	247.31	6.50	.....	2,891.32	....	1,453.73	.....	.....

The above report is not as satisfactory as we could have wished, but we are very grateful to those friends who made special gifts during August to help meet our bills due September 1. Our Missionary Labor expenses were unusually large for a single month, but they were paid, and the September expenditures will be considerably less. We have passed the crisis, and it looks now as if we would close the year without making any loans.

It should perhaps be explained that the large Income figure for last year in the above table was caused by the sale of a piece of real estate.

Judging from the letters of inquiry received almost daily, the Conditional Gift plan seems to commend itself more and more to our friends who have the future welfare of home missions on their hearts. This plan affords a most practical and effective way of giving. Write the Treasurer for particulars regarding rates of interest and other information.

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 26

September 1, 1911.

DEAR BRETHREN:

Some time ago I read a magazine article by Mr. Maurice Maeterlinck on "Death." It was gracefully written and interesting, as Maeterlinck's writings always are. Its title was, of course, a misnomer, the real theme being "Immortality," for not even a literary genius can say much about death. The sum of its message was that death is not a thing to be dreaded or feared, and that Mr. Maeterlinck knows nothing as to what lies beyond the grave but would not be surprised if man is reabsorbed into the all-pervasive Force and Source of the universe. This was what one would naturally expect from a philosophic mind which rejects Christianity and inclines to some sort of vague pantheism. I suppose, too, that I ought to have been prepared to expect the absence of any recognition of moral quality in human life. But I must confess that as I read on for page after page of closely packed matter and discovered no intimation, no faintest hint, that man is a moral being or that his character has any bearing upon his destiny here or hereafter, there came over me a weird sense of having strayed into an alien world where the values and standards to which I have been accustomed have no meaning. Mr. Maeterlinck, so far as one can see from his utterances, conceives of no reason why one should do a given thing or refrain from doing it save as it may be judged to have a bearing on his individual happiness. Grotesque as this conception of life is when measured by the ripe thought and experience of the centuries, there is no escaping the knowledge that it is shared in one degree or another by a great company of people. Conviction of sin and fear of divine judgment are still in the world, but they have small lodgment in the lives of an uncounted number all around us. Nor can one escape the conclusion that they have strangely small place in humanity as a whole. I wonder why. I take up a clean, high-minded, and carefully edited daily paper, and read the sickening series of reports of murders, lynchings, ravishings, train wreckings, divorces, adulteries, defalcations, robberies, kidnappings, blackmailings, and all the rest of the story of human diabolism. Along with these I read the accounts of the wild and silly search for pleasure which marks the fast set, the misery and chaos of the submerged poor, and the strife which goes on unceasingly between man and man, class and class, nation and nation. Painful and nauseating as it all is, one is compelled to go a step further and realize that these sins and follies which come to public notice are only the foam thrown up on the surface of the human sea, in whose depths are untold evil and corruption for the most part unnoticed by the casual onlooker.

More than this, I see in all this tragic scene the working of retribution. Awful judgments, human and divine, fall upon the doers of evil. In body, soul, and spirit, estate and home and reputation, men reap the penalties of their deeds. My eye is not keen enough to trace in full the nature and method of this retributive power. Some sin seems to escape punishment, some to receive more than its due. I am quickly beyond my depth when I undertake to analyze and appraise God's dealings with men. But of the reality of sin and the certainty of judgment, the patent facts of life leave me in no manner of doubt. I must believe that Mr. Maeterlinck is a shallow student of history or of his contemporaries or

of his own soul. If he had eyes for actualities, he would be obliged to say, "If there is a life beyond, continuous with the life here, the largest factor in determining its nature will be one's character and conduct this side the grave."

Brethren, I suppose I am warranted in assuming that you are in essential agreement with me upon this point. Will you let me say how earnestly I hope that your preaching and all your service is saturated and shaped by a deep sense of sin, by a great conviction of the awful reality of God's judgments, and by a clear faith in the sufficiency of divine grace in Jesus Christ to break the power of sin and deliver from its guilt. Without these things I have no sort of hope that God can make your ministry fruitful. Your commission from the Home Missionary Society will have little meaning. Its work will not be accomplished through men who are blind to the fundamental and awful fact of human depravity, or who lack grip upon the blessed and eternal significance of the saving gospel of Jesus Christ.

May you be organs of that Holy Spirit who has come to convict the world in respect of sin and of righteousness and of judgment.

Fraternally yours,
HUBERT C. HERRING.

NEW LEAFLETS

The Society has not brought out much new literature during the summer months, but we have a few leaflets which have been published since the last announcement.

Number 12 of the "Day's Work" series is dated July, 1911, and describes the field, problems, and possibilities of Denver Tabernacle, where "Parson Tom" Uzzell labored for twenty-six years in the downtown district of Denver, Colorado.

The leaflet, "Christian Endeavor and the Immigrant," by Rev. Reuben L. Breed, is familiar to all who inspected our Society's immigration exhibit at the Christian Endeavor Convention at Atlantic City in July. This leaflet describes the modern crusade, and suggests many things which Endeavor societies may do for the immigrant.

The very effective articles by Rev. H. F. Swartz on city conditions, in the May and June numbers of THE AMERICAN MISSIONARY, have been combined in a leaflet, with all the diagrams, under the title, "The City's Challenge to the Congregational Church." This forms a valuable addition to the literature on this subject.

The list of program topics for the year 1912, suggested by the National Federation for the use of women's societies, has been printed in handy form for distribution. If you are following this series of topics you need the list for reference; if not, it may furnish some suggestions.

Any of the above will be sent free on request. Also send for the Society's Handbook for 1911-12, containing complete and up-to-date list of publications, if you do not already have a copy of this. Address The Congregational Home Missionary Society, 287 Fourth Avenue, New York.

MISSION STUDY TEXT-BOOKS AGAIN

The new junior text-book on home missions, published under the direction of the Council of Women for Home Missions, is "Best Things in America," by Katharine R. Crowell. If you have used "Coming Americans" and "Pioneers" in your junior work, you will certainly want to see this new book by the same author. The theme for the study is the relation of home missions to national problems, and while the story is told somewhat in outline as a guide to more detailed presentation by the teacher, it is told in such a way that it will be remembered by the children. And even if you are not a junior, you will

find the book exceedingly interesting. The price is 40 cents in cloth binding, 25 cents in paper.

With "Best Things in America" for the juniors; "Winning the Oregon Country" for intermediate boys and girls; "The Conservation of National Ideals" for women; the "Community Study" outline for adult Bible classes, brotherhoods, and general use; and the text-book on the country church which the Missionary Education Movement expects to publish this fall for young people's study classes; there would seem to be something for everyone in the mission study field.

The article last month entitled "Attractive Courses in Mission Study," was perhaps not perfectly clear in regard to one or two points. "The Community Study" outline is not published in cloth binding, as might be assumed from the article. The price is 35 cents in paper, as stated. The price of the book for women's societies—"The Conservation of National Ideals"—is 50 and 30 cents in cloth and paper binding, the same as the previous books prepared by the Council of Women for Home Missions.

POINTED PARAGRAPHS

FROM THE REPORT OF GENERAL SECRETARY MARION LAWRANCE AT THE CONVENTION OF THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION, SAN FRANCISCO, JUNE, 1911

THE annual output of Bibles and parts of Bibles in the world is now estimated at 15,000,000 copies, and they are issued in five hundred languages and dialects. The Word is the seed and the Sunday-school is helping to "sow the world down" with it by popularizing Bible study.

The Sunday-school as a missionary agency is now recognized in every land.

Sunday-school scholars number 14,946,504, this being a gain of 1,431,006 in the past three years.

One million six hundred and seventy thousand eight hundred and forty-six enrolled officers and teachers means a gain of 76,172.

The record shows 173,459 Sunday-schools as against 161,750 three years ago.

Ohio carries off the palm for the largest men's parade, 13,100 men being in line.

Forty-eight Sunday-school conventions for every day in the year is what it means to hold 53,380 conventions in three years.

Twenty-seven thousand eight hundred and seventy Cradle Rolls, with 687,626 babies in them, shows a gain of sixty per cent. in three years in this department.

The Home Department has made a commendable gain, reporting 19,700 departments with 644,417 enrolled members.

Over 20,950 Adult Classes are enrolled, having a membership of probably nearly a million.

Four hundred and six thousand six hundred and seventy-five emblems or buttons have been sent out in three years, 344,000 of which were for the Adult Department.

We have issued 23,835 first-standard diplomas and 570 advanced diplomas to as many people who have satisfactorily passed teacher-training examinations.

One hundred and thirty-six thousand two hundred and seventy teacher-training students have been reported to our office, not counting over 50,000 reported from denominational sources, indicating that probably 200,000 people are now studying teacher-training courses.

The total Sunday-school enrollment

of North America, as at present reported, is 16,617,350, showing a net gain for the three years of 1,507,178. This means that 1,376 new members join our Sunday-school for every day of the year.

One million one hundred and ninety-three thousand four hundred and twenty-two conversions reported for the triennium indicate a gain of over 290,000 above the figures reported at Louisville. When we consider that this means the conversion of over one thousand souls a day, it ought to make us truly thankful.

The growth of teacher-training during the last nine years is indicated by the following: At the Denver convention in 1902, we reported one person in 111 of the officers and teachers in North America as enrolled in a teacher-training class; at Toronto, in 1905, the proportion was one in 64; at Louisville, in 1908, it was one in 20; and now it is one in 12.

The three largest known Cradle Rolls are in the Christian Church, Portsmouth, Ohio, 825 members; the Methodist Episcopal Church, Brazil, Indiana, 813 members; and St. Paul's Church of England, Halifax, Nova Scotia, 730 members.

One of the greatest new features for the triennium is the establishment of the missionary department, to whose leadership William A. Brown has been called. Mr. Brown is supported and his splendid work made possible through the generosity of Mr. E. K. Warren, who provided the salary.

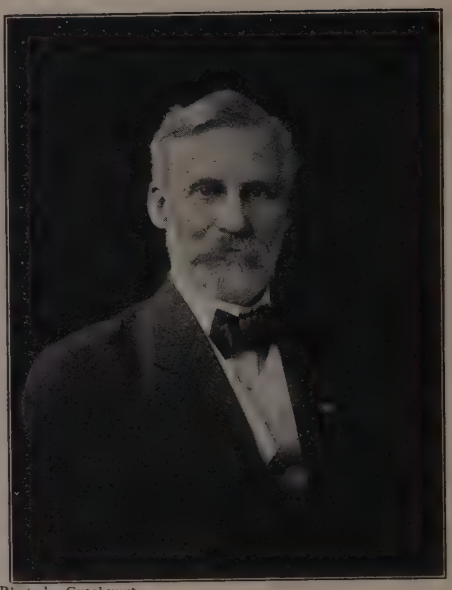


Photo by Gutekunst

MR. MARION LAWRANCE

General Secretary of the International Sunday-School Association

Our eyes have been fixed upon 2 Tim. 2:15 so intently that we are in danger of losing sight of Luke 14:23.

If our entire population were enrolled in our present Sunday-schools, the schools would average 630 members each, while at present they average ninety-six members each.

WHO PRINTED THE CATALOGUE?

[EDITOR'S NOTE.—*Immigration*, a monthly paper published by the American International College, Springfield, Massachusetts, gives in the following paragraphs an interesting glimpse of the inner history of certain immigrant families, and of the way in which the College is helping their children to make their way in the world.]

WHO printed the catalogue? Those who spent the most time on it are Peter Sarafin, Maktar Safar, and Michael Cuzzone. How long have they known the art of printing? All less than one year: Serafin and Cuzzone since October, 1910; Safar since February, 1911. All are first-year students in the institution.

Who are they? Serafin is a Pole from Galicia, Austro-Hungary, twenty-one years old. He studied five years in his own country preparing for the gymnasium. His father died, leaving ten young children. The fam-

ily was broken up, and some of the older children came to America. Peter worked in mills with other Poles at Ludlow, Chicopee, and Westfield. At the latter place he became a carpenter's apprentice. He went to night school during some of the five years of toil. Now he has enough ahead to try to continue his education. He it is who "made ready" the pages for the press.

Maktar Safar came to the institution in January, 1911, after the holiday recess. He had to use an interpreter at first to make himself understood. Now he has little or no trouble in understanding English and in making himself understood. He is a Mohammedan Turk, born at Alexandria, Egypt, in 1888. His father was the commander of a Turkish warship. The family sided with the régime at the time of the revolution; Safar and a few friends came to America after the adoption of the constitution. He is ambitious to obtain an education, and, since he is on his own resources, is willing to work for it. His progress has been such that since February he has learned to operate the press successfully. He did the bulk of the presswork, printing four pages to the form, this being the capacity of our press. Besides his general interest in education and mechanics, begun in the Turkish Military College in Constantinople, Mr. Safar is interested in the study of the New Testament, and sings "Holy, holy, holy, Lord God Almighty," and other Christian hymns with the same enthusiasm that characterizes our other students.

With him at the press was Michael Cuzzone. Michael is an Italian-American. His father is a quarryman in Monson. The boy is one of a numerous family. If he had not come to this institution he would have had to discontinue his education. The father was half willing, though the contribution of the son's work was desired by the family purse. Michael has largely paid for his education this year by working in the printing office. At sixteen years of age he is a good compositor and helper at the press.

WOMAN'S DEPARTMENT

Conducted by Miss Miriam L. Woodberry

HOW THE OLD CHURCH CAME TO ITS OWN AGAIN

By Bertha M. Shepard, Windsor, Conn.

THE Sabbath afternoon sunlight was slanting across the dusty streets of the old town of Davenport. It lighted the tip of the graceful spire of the old church and tried to creep in through the closed blinds to bring a little cheer into the lonely heart of it—if a church can be said to have a heart. It certainly must have felt sad to see the changes that had taken place in the village lying at its feet, since they had locked its doors and closed its shutters, as though they were closing the eyes of some dead thing, ten long years ago.

At first, those who had been church-going people drove to neighboring towns to attend service there, but gradually that custom ceased and Sabbaths of idleness and unrest began. Men and boys gathered in groups upon the streets, smoking and jesting, and anxious parents watched the growth of lawlessness and disrespect, wondering whence it came.

But the old church understood, mute and fettered though it seemed;

it still bore in its heart the fragrance of holy prayers, and the spirit of strong-hearted men still vibrated through its silent walls. As it stood there brooding over the little town that Sabbath afternoon, it might have heard the creak of wheels and the sound of familiar steps approaching, as slowly and cautiously an old white horse, who for many years had faithfully deposited its Sabbath load at these very doors, now taking advantage of the slackened rein and preoccupied attention of the two young women in the buggy, ascended the little hill that led to the church and stopped in front of the steps.

"Here, Trusty, get back into the road. What are you thinking of!" said Nancy Lane, one of the girls in the buggy, who had just been taking Miss Loomis, the young teacher of the village school, home from a Sunday afternoon preaching service in an adjoining town.

"Trusty never can pass the meeting house without turning in," said Nancy, "especially on Sundays."

"What a queer horse," said the teacher, "but I half believe he's right. This town needs a church more than anything in the world. I wish we could see a line of horses and carriages drawn up to it every week."

"It was like that when father and mother were living, and we do need it now. I promised them to look after Tom, but they never knew how hard it would be," said Nancy.

"Don't worry about your brother, Nancy," said the teacher, as she told her good-night at the gate of her boarding place; "he will come out all right sometime."

"But Nancy did worry. Over and over she asked herself what she could do to win her younger brother from the influence of the wild set of boys that were fast becoming the terror of the neighborhood. So lost in thought was she, that she hardly noticed that she had reached home until a little nine-year-old girl ran out from the old farm house to meet her.

"Hello, Midget!" she called; "where is Tom? Tell him to come out and take care of the horse, and you and I will go in and get supper."

"Tom's gone up to the Club House at Hire's Lake," said the child; "Joe Klaferty came after him. I heard him tell him there was to be an oyster supper, a band of music from the city, and a dance."

"Tom!" gasped Nancy. "Gone to Hire's Lake! What shall I do?"

White and trembling she tied the horse to the corner of the shed, then she went into the house and mechanically prepared supper for herself and Midget.

The Club House at Hire's Lake was one of those plague spots that are now appearing in small country towns. In order to avoid the stringent laws of the cities, unprincipled men open what they call a private club house, usually near some attractive grove or lake. Liquor is never sold there openly, but under cover of membership fees or special admission tickets, an abundance of intoxicating drinks are freely served and the helpless people of the town see their laws overridden, and their young people drawn rapidly downward.

"Midget, do you dare to stay alone?

"The old church understood"

I'm going after Tom," said Nancy. "We'll lock all the doors and windows and I'll come back just as quick as I can."

"I don't know, Nancy. I'll try not to care," she replied. But half an hour later one might have seen a timid little girl in a lonely farm house, sitting with her back to one corner of the room, her anxious eyes peering into the shadows around her, while far down the road sounded the vanishing hoof beats of old Trusty.

Meanwhile, the laughing, rollicking crowd of boys and men that filled the Club House at Hire's Lake were becoming wilder and more boisterous as the band passed from rag-time to still gayer rag-time tunes, and "Just a drop of beer, Tom, it won't hurt you!" changed to, "O, be a man and try a real man's drink! Just for this once! Here, hold his mouth, I'll pour it down."

Hurry, Nancy! How slowly you come through the dark, fragrant woods. Trusty's feet, how they drag! There's a soul at stake to-night! Young eyes are gazing on the "primrose path" and seeing not the fire beneath.

"I must go home," Tom stammered thickly, a dim sense of what he was doing troubling his mind.

"We're with you, Tom," whispered the Ellsworth boys. "We promised Dad to be back on the nine-thirty, and it's nine o'clock now. You can ride with us to the village. We have Rechington's team."

The Ellsworths lived in Homestill, a few stations below Davenport. If they missed their train there would be no other for them that night.

"You're not going yet, fellows! Hold 'em down, somebody!" was the universal shout as they started to go.

"Here, have another," and "Here's to catching that pesky train," sounded from all sides as, at last, they made their unsteady way to their team.

Nancy was almost through the woods, when far in the distance she heard the clatter of wheels and hoofs and drunken shouts. Nearer and nearer the vehicle came, apparently rocking from side to side of the road.

A deep ravine was on one side and a bank rose perpendicularly on the other. There was barely room for teams to pass, even under the most favorable circumstances.

"Go, Trusty, go!" she cried. They will run into us if they meet us here."

A wider place was just ahead on the left; could they reach it? A dark shape loomed in front. Trusty, feeling the unaccustomed lash of the whip, leaped forward.

Crash! The flash of a lantern showed four white faces whirling past as the wheels, caught only for an instant, ground apart. Nancy's conveyance was twisted partly around and her lantern was in fragments on the ground, yet she heeded it not, but remained as she was thrown on the floor of the buggy, kneeling, with outstretched arms, and sobbing:

"Tom, Tom, O, my brother Tom!"

How she, at last, turned Trusty around into the road and followed after the vanishing team, containing her brother and the three Ellsworth boys, she never knew. Trusty, knowing the road, found his unguided way, for Nancy was sitting with clenched hands and eyes that saw only the four drunken faces that had just whirled past, one of which was the dearest to her of all the world.

"Has God forgotten our town?" she repeated over and over. "Is there no one in all the world who cares?"

"O, Trusty," she cried aloud, "what shall we do, where shall we go for help?"

(To be concluded next month.)

A letter from Sioux City, Iowa, asking for several copies of the leaflet, "The First Church's Christmas Barrel," states that the Woman's Missionary Society is planning to dramatize the story. We pass the suggestion along for the benefit of others who might wish to try this plan for getting up an interesting entertainment.

AMONG EIGHT RACES IN AMERICA. WHITE. NEGRO. INDIAN. ALASKAN. PORTO RICAN. CHINESE. JAPANESE. HAWAIIAN.
AMERICAN MISSIONARY ASSOCIATION
GO YE INTO ALL THE WORLD PREACH THE GOSPEL TO EVERY CREATURE
INCP. JAN. 1849 APR. 1862
CHRISTIAN INSTITUTIONS. AGRICULTURAL. TECHNICAL. ACADEMIC. COLLEGIATE. THEOLOGICAL & CHURCHES.

OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Henry W. Hubbard; Secretary of Woman's Work, Miss D. E. Emerson; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

At the Close of Our Missionary Year

Almighty God, Father of all mercies, we thank Thee for the special grace Thou hast shown to the Association during the past year. For the great task which Thou didst set before us we thank Thee. For the faith and the courage Thou didst inspire we thank Thee. For the gifts of the wealthy and the strong we thank Thee. For the giving that was cheerful even when it cost much to give we thank Thee. For the good way into which Thou hast led us we thank Thee.

¶ And now as we bring our gifts for the year to Thee we pray that Thou mayest sanctify them and make for us a great opportunity of service in the year before us. All we have is from Thee. Make us, we beseech Thee, a blessing to the poor and needy in our country. Kindle afresh within us the power of Thy Gospel and zeal for Thy Kingdom. Upon all our Churches and Schools may there come the baptism of a mightier faith, the inspiration of a larger hope, and the indwelling of a deeper love.

The SIXTY-FIFTH ANNUAL MEETING of the American Missionary Association will be held in Chicago, October 17-19th next. The New First Congregational Church will welcome the Association. The following is the Program so far as it can be anticipated at present. A quartet of Jubilee Singers from Talladega College, Alabama, will be present and will be heard from time to time.

PROGRAM

Tuesday, October 17th, **2:30 P. M.**

1. Organization,
2. Address of Opening, President O. S. Davis, D.D.
3. Report of Treasurer H. W. Hubbard.
4. Annual Survey of Executive Committee, Charles A. Hull, Chairman,
5. Concert of Prayer, led by Rev. A. F. Beard, D.D.

Tuesday, October 17th, **7:30 P. M.**

1. Sermon, Rev. Charles R. Brown, D.D.,
2. Communion Service.

Wednesday, October 18th, **8:30 A. M.**

Devotional Service:
"Our Father Who Art in Heaven," President O. S. Davis, D.D.,

1. Present Phases of the Indian Problem, Rev. George W. Reed.
2. Rural Education Among the Lowlands and Highlands of the South, Rev. S. H. Herbert,
3. Child Labor in the South Among Blacks and Whites, Rev. Owen R. Lovejoy,
4. Our Island Territories,
5. New Occasions and Old Duties, Secretary H. Paul Douglass, D.D.

Wednesday, October 18th, **2:30 P. M.**

1. The Inception and Method of the Apportionment Plan and the Advisory Committee, Dr. L. C. Warner,
2. Congregational Apportionment, its Significance to our Churches and World, Mr. S. T. Johnson, Chairman,
3. The Far North, Rev. James F. Cross,
4. The Far South, Rev. E. E. Scott.

Wednesday, October 18th, **7:30 P. M.**

1. What the Whites of the South Owe the Blacks, Rev. Clement G. Clarke,
2. Race Prejudice, Mr. Julius Rosenwald.
3. Education and the Kingdom, Professor William J. Hutchins, D.D.

Thursday, October 19th,

Devotional Service:
"As We Forgive our Debtors,"

1. New England and the American Missionary Association, Secretary George H. Gutterson,
2. First Impressions, Rev. G. Glenn Atkins, D.D.,
3. SYMPOSIUM:
   Imperative Necessity of Endowments for our Large Institutions,
   Hon. T. C. MacMillan, and others.
4. BUSINESS SESSION, 11 o'clock.

Thursday, October 19th, **2 to 4 P. M.**

Woman's Meeting:
Devotions:
Report Bureau Woman's Work of A. M. A., Miss D. E. Emerson, Secretary.

Missionary Addresses

1. Miss Lucia Cannon, Preceptress Indian Girls, Santee, Nebraska,
2. Miss Jane McLiver, Missionary, Fajardo, Porto Rico,
3. Miss Eleanor Denman, Missionary in Mountain Settlement Work, Kentucky,
4. Miss Mary Rogers, Instructor Straight University, New Orleans, La.
5. Mrs. Rachel Pepper Scott, "The Minister's Wife," Montgomery, Alabama.

State Message: Mrs. G. H. Schneider, Chicago, President of Illinois Woman's Union.
Federation Message: Mrs. B. W. Firman, President.

SOCIAL HOUR:

Thursday, October 19th, **7:30 P. M.**

1. Address, Rev. Charles F. Aked, D.D.,
2. Address (to be announced later).

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THE MENACE OF EDUCATION AND INTELLIGENCE

THE Rev. Dr. Leavell of Mississippi—the state which elects Vardaman to represent its opinions and its policies—while a pastor in Massachusetts ably advocated the education of the Negro people. He now publishes a pamphlet which says as to Negro education, "*there is a great and increasing hesitation among us to go further, and amid present conditions do that which would inevitably tend towards equalizing the situation between the races, make the Negro a more efficient citizen, and render him a positive, influential, equal and permanent factor in our political life.*" (Italics ours). Dr. Leavell thinks also that "there has been a change in the general public sentiment of the North" brought about by the agitation of such men as Senator Tillman of South Carolina, and Ex-Governor Vardaman of Mississippi, which has brought Northern sentiment into sympathy with this questioning whether on the whole it would not be better to keep the Negro in ignorance, lest by education he really prove himself a man, to demand the rights of a man.

He adds, "So long as it is possible for him (the Negro) to be a voter in the South he will be a menace, and so long as he is a menace *we cannot and we will not extend to him the aid he needs to make him more 'worth while' to himself and to us* (Italics ours), and so discharge toward him the duty which in the nature of things the higher owes to the lower conditions of human life." Dr. Leavell undoubtedly represents the popular feeling of Mississippi.

Let us say to this, This country will never consent to the permanent disfranchisement of Negro citizens. Those who agitate for this and those who effectuate this through methods that they themselves pronounce to be immoral will eventually find themselves as thoroughly at war with Providence as were those who agitated the dissolution of the Union.

The New York World thus announced the election to the Senate of Vardaman of Mississippi:—"Vardaman, 'the great white chief,' is to go to the Senate from Mississippi as an exponent of 'white supremacy.' Which recalls Bob Ingersoll's declaration: 'If I had nothing to say for myself except that I was white, I believe I should turn red for very shame.'"

The words of Carl Schurz—written some years ago—come to us with prophetic significance in view of the election of the demagogue Vardaman to the Senate of the United States from the State of Mississippi.

"It may be said without exaggeration that by striving to keep up in the Southern States a condition of things which cannot fail to bring forth constant irritation and unrest; which threatens to burden the South with another 'peculiar institution' by making the bulk of its laboring force again a clog to progressive development—and to put the South once

more in a position provokingly offensive to the moral sense and the enlightened spirit of the world outside —the reactionists are the worst enemies the Southern people have to fear."

As to the outlook, there are signs pointing in different ways. The applause called forth by such virulent pronouncements as those by Governor Vardaman, and the growls with which some Southern newspapers and agitators receive the united efforts of high-minded Southern and Northern men to advance education in the Southern States among both races, as well as the political appeals made to a reckless race-prejudice, are evidence that the reactionary spirit is a strong power with many Southern people. How far that spirit may go in its practical ventures was shown in the Alabama peonage cases, which disclosed a degree of unscrupulous greed, and an atrocious disregard of the most elementary principles of justice and humanity. And what has been proven creates the apprehension that there is still more of the same kind behind.

What the reactionist really wants is a Negro just fit for the task of a plantation hand and for little, if anything, more, and with no ambition for anything beyond. Therefore, quite logically, the reactionist abhors the educated Negro. In fact the political or social recognition of the educated Negro is especially objectionable to him for the simple reason that it would be an encouragement of higher aspirations among the colored people generally. The reactionist wishes to keep the colored people, that is, the great mass of the laboring force in the South, as ignorant as possible, to the end of keeping it as submissive and obedient as possible. As formerly the people of the South were the slaves of slavery, so they are now to be made the victims of their failure to abolish slavery altogether.

And now imagine the moral, intellectual and economic condition of a community whose principal and most anxious—I might say hysteric—care is the solution of the paramount problem "how to keep the Nigger down" —that is, to reduce a large part of its laboring population to stolid brutishness—and that community in competition with other communities all around which are energetically intent upon lifting up their laboring forces to the highest attainable degree of intelligence, ambition, and efficiency.

This is not all. The reactionist fiercely insists that the South "must be let alone" in dealing with the Negro. This was the cry of the pro-slavery men of the old ante bellum time. But the American people outside of the South took a lively interest in the matter, and finally the South was not left alone. Although there is at present little inclination among the people of the North to meddle politically with Southern difficulties, they will hardly witness a relapse into the vicious old system with indifference. They will hardly accept that doctrine of non-intervention which insists, as Abraham Lincoln expressed it, "that when A makes B his slave, C shall not interfere." I think I risk little in predicting that the reactionists are in this respect preparing new trouble for the South, and that only their failure can prevent that trouble.

Representative Caleb Powers of Kentucky recently spoke in Washington in a colored church and said, "I am not afraid of Negro domination. If I can't match my intellect against that of my neighbor, I wish him good luck and success. So far as lies in my power, the colored man shall have equal rights with the white man."

CHRISTIANITY AND THE RACE PROBLEM

From a Sermon by the Rev. A. B. Curry, D.D., Memphis, Tenn.

THE peril is not from social equality and intermarriage; the history of forty-two years proves this. The danger is from another direction. Says a recent writer and a careful student of the problem before us: "The peril of the Anglo-Saxon race from this point of view is not to be found in the growth of the idea of social equality, but in the white man, whose lust makes a prey of the womanhood of a weaker race; and when this crime is condemned and stamped out by the awakened social conscience of our own people, the menace to the purity of the race from amalgamation will have been eliminated."

The solution is not to be found in legislative action. It is well enough, when we have found some helpful truth or principle, to crystallize it in suitable legislation, but legislation alone cannot solve the problem. We have had amendments to the Federal Constitution, acts of Congress, new state constitutions, with grandfather and other clauses, and acts of state legislatures, but the race problem remains, and indeed has been aggravated by some of this very legislation. The difficulty is too deep to be reached simply by placing laws on the statute books.

The solution is not to be found in education, as some fondly hope. The South has given $135,000,000 to the education of the Negro in public schools, while philanthropic people of the North and South have given other millions. This education has done great good, and should by all means be continued, but it has not solved the problem; some of it has seemed to make the situation more acute.

The solution is to be found in the application to the problem of the principles of religion, the Christian religion. The trouble with our methods of settling this question is, they have left God out; His will is not considered nor inquired after. Peter had inherited a race problem from his ancestors; they had never settled it, and Peter never settled it till he went to God in prayer; and while praying God gave him a vision that settled the whole question, and henceforth Jew and Gentile were one in Christ. So we must get into touch with God, and view the race problem from His standpoint or we will never find its solution.

Senator Clapp, of Minnesota, speaking to colored people, also said recently: "God never made any race for permanent bondage and servitude to another and in the to-morrows to come your descendants will glory in the triumph accomplished through your efforts to-day. There is absolutely nothing in the limitations of color to prevent the black man from being fully as honest, sober, industrious, and of as much service to the community and nation as the white man."

Both these gentlemen doubtless had in mind Senator Bailey, of Texas, who announced not long ago that the South would be "just and even generous" with the colored man if he would "accept permanent inferiority."

A NEGRO'S CLAIM TO A LIBERAL EDUCATION

By the Rev. J. L. Wilson, D.D.

IF a liberal education makes men self-supporting, self-respecting, and worthy or desirable citizens, why not give to the Negro every available opportunity to make for himself not only a name, but a life?

Such an education fosters no disregard for honest, manual labor. In

fact, it teaches that all labor put forth between the handles of the plow is just as honorable as the labor put forth by one who masters integral or differential calculus.

The door of opportunity should not be a door of theory for one man or race, but it should be a door of actual practice swung wide open for every man and race beneath the blue canopy of the star-decked heavens, and he who believes, without equivocation, deep down in his heart, in the immutable doctrine of the "Fatherhood of God and the brotherhood of man," must, because of the principles of eternal justice, be willing to accord to every man the claim of a broad education which expands the whole man, multiplies all his powers, enables him to look up as well as down, and finally crowns all of his honest efforts with satisfaction to himself, blessings to his country, and glory to his God.

If the American Negro, face to face with the unconquerable Saxon, fails to make his mark in all kinds of education, the peculiar stamp of inferiority will be his to wear; and when the day approaches when he proves himself to be an intelligent and an efficient being because of the scope of his education, adverse criticism in Church, and unfounded and unreasonable accusations in State will die.

"The Church needs the school for the efficient prosecution of her own work as a great moral force in the life of the world. Where else may she train men to minister at her altars and preach the great doctrines of the kingdom? The times demand the best in culture and theological knowledge."

A VISIT AT WALES, ALASKA

By the Rev. C. F. Osgood, C. H. M. S. Pastor at Nome

I LEFT Nome on May 13, this year, for a trip to Cape Prince of Wales, where the A. M. A. has a mission. Although at this time of the year spring is well advanced on the "outside," here everything was covered with snow, and the trails were still hard enough for traveling. With our conveyance of a dog team and sled, we planned to make the trip of one hundred and fifty miles in three days' "mushing." We found it to our advantage to travel at night and rest during the day, an arrangement which lessened the discomfort from the glare of the sun on the snow and ice. We protected our eyes with snow glasses, but even so the dimmer light of the night hours was worth considering. Our stopping places on the trip were usually at Eskimo cabins, although at both Sinrock and Teller Reindeer Station we were entertained by the missionaries stationed at these places. The mission at Sinrock is conducted by the Methodist board. They have an excellent building and a fairly successful work. Their principal difficulty is the smallness of the native village. The whole population is Christian, but the number is not very large. The

AN ESKIMO CABIN

mission at Teller Reindeer Station is conducted by the Norwegian branch of the Lutheran Church. There is no village at all here, but the mission is in the nature of a boarding school and is doing a useful work.

the ice was very rough, being piled up near shore in great cakes. When we finally rounded the westernmost point of the mountain (which is also the westernmost point of the mainland of our continent) the village came sud-

The Old Church, Wales, "established July 4, 1890, principally through the benevolence of the First Congregational Church, Southport, Conn."

By far the largest native settlement in this whole region is at Wales, where our A. M. A. mission is located. We arrived at Wales in the early morning, after nearly twenty hours of continuous traveling. The Cape itself is a splendid mountain promontory, which we had sighted two days previously, and had it frequently in view through the mist as we journeyed up the coast on the ice near shore. The village is on the Northward side of the Cape, and it took us several hours to round the mountain. For these last few miles

denly into view. There was not much in sight, however, which would indicate a village to a white man. Near the shore the "oomiaks," or large skin boats, used in hunting whale and walrus, were set up on frames, and on the ground sloping away from the beach towards the mountain were the caches, which indicated the presence of the underground houses. These caches are merely rough platforms, elevated about eight feet from the ground, on which are stored the skins, small boats, hunting paraphernalia, etc., belonging to the natives. Every

AN ESKIMO RESIDENCE, MAN AT THE ENTRANCE

house has one or more of these caches made of sticks and driftwood, and, as the houses are very close together, the village, viewed from above ground, has a very "sticky" appearance. The only regular frame buildings are the government school buildings, the old church, Dr. Thompson's house, and several houses belonging to the more prosperous among the natives. I tried to obtain a picture of one of the underground houses, but it is almost impossible to get a picture which is understandable. The picture enclosed shows the exterior view of one of these houses, or "innies," as the natives call them. These houses impress one as a pointed example of race adaptability. Doubtless, this mode of living is many centuries old, and it meets the conditions of this Northern life perfectly. Com-

SCHOOL CHILDREN, WALES, ALASKA

SCHOOL BUILDING AT WALES

fort, warmth, and fairly good ventilation are all secured, and the only fuel needed is one or two seal oil lamps.

We stayed not quite two days at Wales, and were then obliged to begin the return trip to Nome.

Dr. Thompson, who is now in charge of our A. M. A. work at Wales, was formerly in the government employ at Shismare, Alaska. He is especially fitted for the medical work, being an M. D. and an old practitioner. The religious work has suffered on account of the lack of a suitable building in which to carry it on. Services have been held in the government school building, but this is, in some ways, an unsatisfactory arrangement. The A. M. A. is now planning to erect a new building, which will put the work at Wales on a proper footing. In addition to the religious and medical work, the mission also has charge of a reindeer herd. Reindeer were introduced into Northern Alaska something over ten years ago through the efforts of Dr. Sheldon Jackson, and no wiser move for the material welfare of the natives was ever made. The reindeer is food, clothes, shelter and transportation all in one. The country is covered with reindeer moss, and it is predicted that the reindeer industry will one day be enormous. The meat is as acceptable to the white man as it is to the Eskimo, and, if it ever reaches the markets in the "states," will command fancy prices. The whole industry is subject to careful supervision by government officials. A system of apprenticeship, with an agreed term of service and wages paid in deer, makes it possible for any capable Eskimo boy to become the owner of his own herd of deer. There are now approximately 27,000 reindeer in Alaska, as against 1,200 in 1902. Under ordinary conditions, a herd will double in numbers in three years' time. The economic importance of this new industry, therefore, can scarcely be overestimated.

In regard to the Eskimo people themselves, it is to be said that Christian work is nowhere better justified than among them, not because of their depravity, for they are not a depraved people, but because of their teachableness and receptivity. They respond with remarkable readiness to whatever is done for them, and the simple and practical piety of their homes, where they have come under Christian influences, is impressive. They are a child-like people, and

REINDEER HERD

Christian teaching sometimes does not go as deep as the missionary would desire, but their relative progress is, in most cases, faster than one could look for among more "civilized" people. They need to be protected, wherever possible, from contact with white communities, for they degenerate rapidly when suddenly subjected to temptations with which their race has not yet learned to cope. In Nome, where I have observed them for two years (not as a missionary working among them, but as the pastor of our Congregational church here), the problems in connection with them are often difficult of solution. They are best served when they are induced to leave the white man's town altogether, to live in their own communities.

THE COOKING CLASS OF THE GOVERNMENT SCHOOL AT WALES

"Attempt to disguise it as we may, if there be in us any secret contempt for the people, any lofty feeling of haughty superiority, any idea of comparative worthlessness in the race or poverty of salvable material in the person's address, the message is without power, and rarely affects anything."—Rev. W. F. Oldham.

RELIGIOUS TRAINING IN INDIAN SCHOOLS

Edith M. Dabb in Association Monthly

THERE are in the United States many boarding schools and over a hundred government day schools for Indians. There are also a few mission schools. Practically all of the Indian children and young people are in these schools, the great majority being in the government boarding schools. The larger number of these schools are on the reservations, but there are non-reservation schools which as a rule do higher work, have better equipment and attract a larger number of students. The training in all these schools is supposed to be largely industrial, with the idea of teaching trades which will be useful after leaving school. We hear many unjust criticisms of the young people drifting back to their heathen customs after leaving school. Those who criticise should look into the question more deeply and consider two or three facts. One is that we are trying to jump these children in one generation, or really in five or ten years, of school life, over centuries of the slow development of the Anglo-Saxon and we condemn them if they are bewildered by the process. Another is that in choosing a trade in school the young man may select one which cannot be used at home. He forgets that his people have not progressed and in his splendid devotion to his people he returns home and must share their lot. A daughter must even in many cases, on her return home, dress as does her mother or be condemned even more bitterly than we condemn girls who dress inappropriately for their homes on the farms. It is hard for many to look below the surface when judging another race or to see the difference between old customs and heathen practices.

But the vital fact to be considered is in relation to the Indian's religious life. In his primitive state he is deeply religious; his games and his dances, his planting time and his harvest, in sickness and death, every part of his life has a religious significance. From his earliest childhood he is instructed and comes to school with a deep reverence for the God of his people. Soon he learns that his conception of God is not the one held by others and that his forms of religious worship are not the highest, in fact are in many cases low and degrading. For a time he appears to drop all religion, but when he goes home often the childhood teachings and the influence of his parents prevail and he takes up again the heathen practices, casting off all that has come to him from the outside, for the two cannot harmonize. Even if he has come from a Christian home and has spent years in school with no religious teaching, he is in danger of returning in an indifferent state and of being a worse Indian than one who worships in his devout heathen way.

But an Indian who has really come into a full understanding of the new life in Jesus Christ and has accepted it for himself, does not return to his heathen ways, although some old customs may be adopted out of respect for his parents. His children, though, are not going to be required to follow even those old customs.

Small mission schools are having the deepest and most lasting influence upon Indian people for, in the Christian home life with small groups of young people, they can teach in a personal way the fundamental things of life. They do not have puzzling sectarian questions to meet.

The government schools are giving the best instruction they can and trying each year to raise the standard of the work done, but along religious lines with the various tribes and creeds represented it is impossible to give the definite personal instruction and the training for work in home churches which are needed by these young people.

The greatest tragedy comes when

the girls return to the reservations. Those going to Christian homes are protected as are many who go to homes of the most primitive deeply religious though non-Christian parents. But the terrible loneliness, the discomforts, the heathen dances and the countless discouragements facing these girls are too terrible for outsiders to understand. The courage and bravery of the girls cannot be appreciated.

"If the education of character is ever to be more than a name with us - - - - - - To try and teach people how to live without giving them examples in which our principles are illustrated is like teaching them to draw by the rules of perspective and of light and shade without design in which to study the effects."—James Anthony Froude.

A WORD FOR STUDENTS IN A. M. A. COLLEGES

Rev. Smith Baker, D. D.

THE strength of a chain is tested by its weakest link, and the strength of each link is in itself alone. The strength of a tree is not revealed when surrounded by five hundred trees as large or larger than itself, but its strength is only seen when it stands alone upon the hillside resisting the power of the tempest.

Thus in personal heroism, a soldier in the centre of five thousand other soldiers does not reveal his courage, as when sent out alone upon picket duty to be the target for the foe's sharp shooters. In union there is strength, but union does not reveal the strength of the individual. In student life, the standing alone not only reveals strength, but increases strength. To master a problem all alone reveals not only ability but increases ability. In the financial world, modern history is full of illustrations of this truth. The young man who starts in life with twenty-five or fifty or an hundred thousand dollars from his father, cannot very well help succeeding; his success is no great evidence of power, but the boy who commences with nothing but his brains and his hands and gains his hundreds of thousands or millions (which is the history of the majority of rich men), he reveals ability and develops it. It is not so much circumstances which make the man as the man who masters circumstances. All the real man needs is an opportunity. Thus in education. It is a question if an abundance of money, in the majority of cases, does not retard and weaken a man's mental development. Rich men's sons rarely become great students or great thinkers. The larger part of the men who lead the world's thought, in Science, Art, Politics, or Religion, have been poor boys who worked their own way into their professions. Every man under God must make himself. Universities cannot do it. Every one who succeeds stands alone. Institutions help, but is is the man who uses the Institution, not the Institution, which makes the man. Most of all this is true of moral character, which is only revealed as one is able to stand alone. It requires but little moral courage to be pure and temperate and honest when every one about us is an example of moral integrity. There is no strength revealed in floating with the stream. Any chip or feather can do that. Strength is in going against the current, in spite of the current; on going up the stream, not down. Strength is in overcoming. Without opposition or temptation or difficulty no man knows how weak he is. To live a

Christian life with only spiritual surroundings, in a Christian home, where every influence is sympathetic and helpful, does not prove what we are or strengthen us, but to be the only Christian in a home or in a school or in a store, where so far as human aid is concerned, we must stand alone, that reveals what we are, and is our golden opportunity to honor Christ.

One of the greatest means of spiritual culture is when we stand alone, as Joseph and Paul and thousands of others have done. St. Paul says: "Count it all joy when ye fall into divers temptations," etc. It's the Christian's chance for himself and his Master.

"Dress parade" does not reveal the soldier, but facing shot and shell. We are in the sight of God what we are alone. Frequently it requires more grace to be right when all alone, with no one either to help or to oppose, only our own secret souls, than it does to resist a multitude of people. The greatest battles are the alone battles in one's own heart, which no one sees but God. To be useful in the world, the world must see that we are willing to and can stand alone. A moral coward, no matter how spotless in reputation, has no moral influence.

All character in the private individuality, and all success is in the ability and exercise of that personality. This is the responsibility of life. Every man's success depends upon himself, under God. We cannot give each other character or give each other success. We cannot all be great men, but the extent of our greatness, more or less, is in ourselves. We cannot all be equally successful, but the measure of our success rests in ourselves. That is true, deep, and unchangeable law, that every man must stand alone and cut his own path in life. Weak natures are constantly crying for help in education, in business, in their profession. But no man can find another man a place, save for a few days. We can introduce each other but then each must make his own place—must stand alone.

Neither in character or in talents can we give each other power, but all falls back upon the personality of each man. It is in our work as in our salvation, and as it will be at death and at the final judgment, each must stand alone, with his own soul and God. That is enough, whether it be with ten talents or one.

"To teach is not to corner information:
To teach is all to poise the how and why:
To balance how and why is education:
To hold the scales, the teacher must stand by:
The reader piles dead facts like mountains high.
The learner dreams of principles that glow:
The royal eunuch answers with a sigh,
When Philip asks how prophet's sayings go,
'How can I tell except some man the way should show?'"

We should look upon praise and blame as we do upon sunshine and rain. It comes and it goes, we know not why. But there is one thing that serves as a parasol against conceit, and as an umbrella against despair, and that is a clear conception of the true purpose of our life.

NOTE AND COMMENT

A Negro Editor of the Southern Christian Advocate says: "I cannot believe that our fathers, after they had been commissioned of Heaven to write, in the face of the kingdoms and monarchies of this world, our manuscript of equal rights—I cannot believe that they deliberately put out of their calculations any men or any race of men. To believe it would be to impeach not only the integrity of their minds, but the sincerity of their hearts. I refuse to do either. On the contrary, the longer I live the more perfect my conviction becomes that there is in this world, after all, only one question of politics, and that is the question of equal chances for men and women to win in the race of life. Questions of war and diplomacy, of peace and education, become significant only as they are bound up together with the rights and welfare of the weary and heavy laden millions of the earth. Toward the consummation of popular freedom human society has steadily approached. That universal conclusion will surely be obtained. Kings and royal families cannot stop the course of history. The end is inevitable, because it is right that this world of ours, so long the theater of ambition and the prejudices of rank and caste, of race and creed, of blood and privilege and wealth, shall one day in the coming era throw off the tyranny of all these, and in their place raise up unto honor an enduring aristocracy of upright manhood."

The Benevolence of Mr. Rosenwald, Chicago Atlanta Negroes were asked to raise $40,000 in ten days towards a Negro Y. M. C. A., to close with Mr. Rosenwald's conditional offer of $25,000. When their whirlwind campaign ended, it was found that they had pledged the sum of $67,000—$27,000 in excess of the sum required. Contributions ranged from 25 cents to $1,000, and the total number of subscribers was 5,500. With such a magnificent example of self-help as an inspiration, there is no reason why NEGRO Y. M. C. A. CAMPAIGNS should not be started in every important center in the country.

Religion in the Hawaiian Islands In our Hawaiian possessions Christian men becoming wealthy at growing sugar continue to take the same personal interest in their churches and missions that they took when they were poor, as Christian men in the United States proper, grown wealthy in other ways, often admittedly do not. Rev. William Oleson, superintendent of missionary work under the Hawaiian Evangelical Board, has been in the "States" for some months, and is just returning to his island work. He does not say that American rich men leave their churches, but he does affirm that wealthy Christians of Hawaii work at their religion and give to missions in a most encouraging fashion.

According to this missionary native Hawaiians are increasing in numbers, not dying out as formerly, and membership in their churches is also increasing. Japanese churches in Hawaii, of which there are a considerable number, are growing rapidly in membership, and the union churches, of which there are ten, are more prosperous than ever. The Hawaiian Association receives from the AMERICAN MISSIONARY ASSOCIATION $10,000 a year, but Hawaiians themselves contribute to the association for missionary purposes $40,000 a year.

All bodies maintain extensive work among Chinese, Japanese and Portuguese, of which there are thousands.

Colored Men Lynched Without Trial

1885	78	1898	102
1886	71	1899	84
1887	80	1900	107
1888	95	1901	107
1889	95	1902	86
1890	90	1903	86
1891	121	1904	83
1892	155	1905	61
1893	154	1906	64
1894	134	1907	60
1895	112	1908	93
1896	80	1909	73
1897	122	1910	65
		Total	2,458

Chinese and Japanese Students in Universities and Colleges There are 2,000 Chinese students in the universities of Japan; hundreds more are coming to American universities, a few hundred more are pressing on to England and the continent. They will carry back the ideals and education that will reshape the Chinese Empire. There are also thousands of students streaming out from Russia to the universities of France, Germany, Switzerland and the United States. In Paris alone, there are 2,000 Russian students. And recently there have come to Paris and Switzerland hundreds of students from the Balkan States of Turkey. They, too, are preparing for national leadership in their own countries. Likewise a student migration that few have realized is in progress

among the students of Latin America. They, too, are going in ever increasing numbers to American colleges, Paris, Madrid, Germany and Italy. And when one adds to this the fact that 1,000 Indian students are in London alone and nearly 300 in America, and that Japan has for years been sending hundreds of students abroad for study, one realizes the magnitude of the task before the Christian student movements. There is an unparalleled opportunity to influence these foreign students for the kingdom of Christ more effectively than could be done in their own countries.

One experienced foreign worker in the Orient said recently that an Oriental student in a foreign Christian college was worth a mission station in the potential help or hindrance that he could be to his land after being educated abroad. What an important part, then, of the foreign work can be done here at home if we are faithful in bringing these students into touch with all that is best in our own Christian country!—Bertha Condè in *Association Monthly*.

A Southern Woman to the New York Evening Post :

SIR: In your issue of July 27 was a letter entitled "The Southern Woman Speaks." The writer of that letter speaks of "we of the younger generation." Will you allow a Southern woman of the older generation also to speak? This older Southern woman was born of slave-holding parents in a state considerably south of Virginia. She was twelve years of age at the beginning of our civil war, and mature for her age. She believed without a shadow of doubt that the black race was meant solely to secure the physical ease of the white race. She believed the Southern slaveholders were right in fighting for their right to maintain and extend this slavery of the blacks. Her nearest living male relative of fighting age in her native state died in the Confederate army, firm in his conviction that he died for the right. Many of the men of the best stamp in her native city also lost their lives in the Southern ranks.

Her own family life changed from one of refined ease to a struggle for physical existence. She writes this letter to tell of the beneficent effects of that struggle on herself. It forced her to see human life from another plane; to meet other human beings in an acquaintance so close that for the first time in her existence she understood what manual labor, and nothing but manual labor, meant for other people. She saw with her own eyes how it limited and lowered the men and women of the white race who had had slight chance to use their brains. A spiritual crisis came in her own life. She had heard the able preaching of able preachers of most religious denominations. No word touched her. But, in an hour when she felt that she must know the truth of life or life would be worthless, she had one of those solitary experiences of the soul which lead into all truth. From that instant she saw all human problems in a light that illuminated them, the light of a Love which works no ill to our neighbor, and grows brighter and brighter unto the perfect day. She saw that to be our best we must share our best—our best of mind, our best of soul, our best of active, helpful hand. She saw that God has fashioned our hearts alike, and what purifies one can save all of all colors and all climes.—AN OLDER SOUTHERN WOMAN.

Examination Papers

A number of amazing and amusing statements are gleaned from examination papers received in the public schools.

One pupil replied to a question: "A biography is the story of a man's life."

The teacher, anxious to make an extra impression, asked: "Now what is an autobiography?"

"That's the story of the man's life that runs with an auto," was the reply after a moment's thought.

A high school pupil gave as an excuse for absence: "I couldn't come to school yesterday because grandma had athletic fits."

"Arithmetic is the process of shortening things you can't do in your head," was the lucid reply to another question.

"Name the parts of speech," brought out the astonishing reply: "Mouth, teeth, tongue, breath, windpipe, voice, palate, and bronchial tubes."

"In the reign of Diocletian marrying ceased," declared a girl in the history class to whom the word husbandry could have but one significance.

When asked to write about the climate near the Amazon River, one boy wrote: "The climate around the Amazon is so unhealthy that the inhabitants have to move away."

A little boy, who had been struggling with his history lesson, asked the teacher, "Was Columbus deaf?"

"No, why do you ask such a question?" said the teacher.

"'Cause my history says the King gave him a hearing."

"He does most to Christianize the world and to hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States."—Josiah Strong.

THE A. M. A. TREASURY

By H. W. Hubbard, Treasurer

American Missionary Thermometer

	Apportionment	Collected on Apportionment
4th Quarter, Sept. 30	$250,000	
11 Months to Aug. 31*	$229,200	
3rd Quarter, June 30	$187,500	
2nd Quarter, Mch. 31	$125,000	
Received to Aug. 31*		$122,900
	Short	106,300
1st Quarter, Dec. 31	$62,500	
BASE		

We print below a comparative statement of receipts for August and for the eleven months ending August 31st.

The donations for August were $9,311.00, a decrease of $325.56 from churches and an increase of $2,548.05 from individual gifts.

The donations for the eleven months were $167,503.06—an increase of $9,225.98 from churches and $11,661.51 from individual gifts. Of these donations about $122,900.00 were for apportionment or budget and about $44,600.00 for specials.

The apportionment for the eleven months of the year was $229,200.00. The amount received was $122,900.00. This was $106,300.00 less than the apportionment for the eleven months.

The Apportionment Plan is at work. The Association is relying on the churches to contribute the apportionment and to enable it to avoid a debt on its fiscal year ending September 30th.

The accompanying diagram shows the progress the churches are making in collecting the apportionment of $250,000.00 for the work of the AMERICAN MISSIONARY ASSOCIATION.

RECEIPTS FOR AUGUST.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	$5,790.91	$223.80	$ 551.35	.....	$53.75	$6,619.81	$ 468.70	$7,088 51	$4,251.35	$11,339.86
1910-11...	5,039.09	215.19	1,016.99	.....	22.98	6,294.25	3,016.75	9,311.00	4,811.49	14,122.49
Increase.	.....	.....	465.64	.....	.....	.....	2,548.05	2,222.49	560.14	2,782 63
Decrease.	751.82	8.61	.....	.....	30.77	325.56	.....	.....	.....	.....

RECEIPTS FOR ELEVEN MONTHS, ENDING AUGUST 31st.

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1909-10...	$78,169.92	$8,264.56	$24,495 51	$316 49	$1,897.14	$113,143.62	$33,471.95	$146,615.57	$78,078.54	$224,694.11
1910-11...	87,663.49	8,183.91	24,670.85	257.50	1,593.85	122,369.60	45,133.46	167,503.06	77,689.28	245,192.31
Increase.	9,493.57	.....	175.34	.....	.....	9,225.98	11,661.51	20,887.49	.....	20,498.23
Decrease.	.....	80.65	.....	58.99	303.29	.....	.....	.....	389.26	.....

FORM OF BEQUEST.

"I GIVE AND BEQUEATH the sum of ——— dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write H. W. Hubbard, Treasurer.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D.D.; Treasurer, Charles E. Hope; Field Secretaries, William W. Newell, D.D., 19 S. La Salle Street, Chicago, Ill.; ——— Congregational House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.

The Rev. H. H. Wikoff, who has had a long and successful experience as the Field Secretary of the Congregational Church Building Society in the Pacific District, is in New England this fall, telling the story of the Society's work. He has seen a large part of the development of our church life beyond the Rockies. In the ten states and territories of his field in that far west are some of the strongest and best churches of the Pilgrim faith and polity; others are outgrowing their old quarters and are on the way to be mighty factors in the better life of their communities; others are young, small and struggling. They are in city and country, mining camps and ranch-settlements, on mountain sides and in irrigated valleys. His vivid and thrilling recital of how the Kingdom grows out there will stir many hearts.

♣ ♣ ♣

Later in the fall we hope to have Miss Lydia A. Finger in the East again, with her effective plea for the churches which need a shelter, and the pastors' families which need homes. She has recently made an eventful journey to Oregon and Washington, by way of the Dakotas and Montana. She has much to say of the trials and hardships as well as the heroic good cheer of our home missionaries on the new frontier. Her addresses at the Pacific Coast Congress and other meetings excited great interest.

♣ ♣ ♣

What about your church records? We frequently hear that certain facts about a church are unknown to its officers because the early records are lost. Sometimes the record is so carelessly kept that important items are not put down. A church is a business institution as well as a religious force. Every fact in its life and every transaction ought to be carefully recorded and kept for future use. The Pilgrim Press can furnish a good book for the Church Records. The church clerk should make sure that every item of business and every important event should be carefully recorded. This history of the church's activity will be invaluable later.

♣ ♣ ♣

A church scrapbook is also of great interest and value. It is well worth while to have a church historian who shall make a point of preserving in a scrapbook all printed matter pertaining to the church. Programs, pictures, posters, newspaper clippings, reports of sermons, and other material of interest are thus gathered into a picturesque story of the church life.

♣ ♣ ♣

A church safe is another valuable adjunct to the equipment. In this may be stored the communion service, the records, the valuable papers and other important articles. They will be protected from fire, and undisturbed by intruders. There is often serious loss when the important documents of a church

are scattered in several homes, and perhaps are lost in the transition of families. The trustee's pocket and the deacon's family Bible are a poor substitute for a fire-proof safe where the precious belongings of the church may be securely kept together in the church building.

CONGREGATIONAL CHURCH AND PARSONAGE, BONESTEEL, S. D.

WHAT WE ARE DOING

PEOPLE sometimes wonder if our work in church-building is not nearly completed. But if they could sit up in our watch-tower a little while, and look over the broad field in our rapidly developing country, see the new towns springing into life, the cities growing at a tremendous rate, the hosts of people from over the sea calling for aid, and the crying needs of places where are no churches at all, they would cease to wonder and ask how we can possibly meet the constantly increasing demand.

A paper lies before me showing eighty or ninety places where our aid has either just been voted, or which are to be considered as soon as we have money enough in the treasury to respond to their call. It is the last printed docket.

Five of these appeals are for parsonage loans to enable the churches to shelter their pastors. One of the applications is from New England —an exceptionally worthy case. One is from Pennsylvania. The others are from Idaho, Oklahoma and Washington. The letters that came from these western states asking for these parsonage loans reveal the sacrifices and hardships which many of our ministers and their families undergo in the remote outposts of the younger states. If any one deserves a comfortable home it is the home missionary pastor who perhaps has several preaching stations involving hard travel, and whose family sometimes has to occupy a shack or a dug-out, or a room over a stable or saloon till we can help it into a cozy and convenient home.

Ninety-seven churches sent applications for church loans and grants, sometimes both. They asked for $80,-280 in grants and $211,400 in church loans, which with the $5,650 asked as parsonage loans makes a total of $297,330 asked on this docket of applications.

Several of these requests came from the old Bay State, mostly for church loans. They are remarkably interesting and worthy cases, and if we can aid them it will mean much for the increased church-power of that commonwealth. One is from a Swedish church which is doing a splendid work among the latter-day Pilgrims; two are from colored churches.

Three of the requests are from Maine, where we have as genuine a frontier and as serious problems as in any of our Western states.

Five of the appeals are from the Sunny South. One of them asks aid

to enable a young church in Virginia to more thoroughly equip itself for its Sunday-school and social work. Another is to help a new church in Florida secure its house of worship, there being no other religious organization in the place; the venerable and beloved Dr. Joel Swartz ministers to this church with the vigor and enthusiasm of his youth, though he has passed his eighty-fourth birthday, going three miles to keep his preaching appointment each Sunday, and hardly missing a single Sunday all winter. He would gladly live on the field if some one would give him a parsonage. Who speaks first? Another of these Southern churches is in the capital of Texas, where a remarkably promising church has developed within the past two years, and which we are eager to help if the churches will send us the money. Another is from Alabama, where we have a young academy at Thorsby; and a little church in Georgia also must have help.

The Empire State has five churches in this list of applicants, and each case has its own peculiar features of interest and importance. Four of them are city churches in strategic situations, destined to play a large part in our future work, though now struggling with serious difficulties. Our Church Loan Fund is for such cases, although not half large enough.

Ohio presses upon our attention a Swedish church in Cleveland, a brand new church in the State capital, and two emergency cases in smaller cities. Our state leaders urge that we do our utmost to come to the relief of these churches as quickly as possible.

Four churches in Michigan make their appeal, backed by the three men on whose advice we rely, the Superintendent, our State Secretary and our local correspondent, who is a near neighbor of the applying church. One of these churches is at the gate of a great educational institution, and will minister to hundreds of young people in the Normal School.

Illinois is well to the front in this as in other matters. Two of her churches to which we have just voted aid are in Chicago, where we have previously done a very large work. Wisconsin and Iowa have each one church in the list, one a Scandinavian church, and the other an emergency case of serious importance.

Wyoming has three cases of unique and extraordinary interest, where our former aid enabled the young churches to get upon their feet, and where the growth of the work has been so fine that the need of enlargement is imperative. The three growing little cities, where these churches are already an important factor in the civic life, demand that our work shall keep abreast of their own rapid progress. Some of the leading public men of that young state are in our churches, and the Chief Justice of the state does us the honor to act as our State Secretary.

ODD FELLOWS HALL, MEETING PLACE OF FIRST CONGREGATIONAL CHURCH, LANDER, WYO.

Idaho has three churches in this list at points where no other religious

organization exists, new communities where there can be no successful work done unless we come to the rescue.

Montana asks for the helping hand in four places where the need is great and the people are paying for their homes and business as they make a start in the new towns. They are of pure American stock, and if we can assist them in establishing the church on an assured foundation and without debt, we shall have done much to make these towns what they ought to be. As a rule the saloon gets in ahead of the church, but its power to destroy is greatly diminished and sometimes abolished when the church grows strong and becomes a saving civic force.

FIRST CONGREGATIONAL CHURCH, CONKLIN, MICH.

North and South Dakota are urgently asking aid for five churches where it is greatly needed. Washington, which is an empire in itself, cannot get on without our assistance in five places, while California leads all the rest in importunate appeals for aid to thirteen churches in places of capital importance, where we are told by leading men of the state that our assistance will be of immense importance in the evangelization of that great state. There are Armenian and German churches in the list. Colorado has three churches in this list, and this state among the Rockies has shown excellent returns for the money put into it in the past.

Such is the field which occupies our attention just now, and where we are trying to encourage the perplexed and anxious churches and help them up the last step to assured success. They are sifted cases. We seek the careful counsel of those on the field who know the situation, and we shall gladly help every worthy case which absolutely needs assistance if the churches send us the money. *We must have the full amount of the apportionment if these churches are to be saved.*

ARE THERE TOO MANY CHURCHES?

IN some places, Yes. In a village in the Middle West, with a population of about five hundred, but with many prosperous farmers within three miles, the Congregational church was first to organize. Not long after came the Methodists. By-and-by a little Baptist church was established to minister to the desires of those who felt that immersion was an essential rite for membership. Then a Roman Catholic church appeared. Last of all an Episcopal rector in a neighboring city felt it a pity that his church was not represented there, and he organized a service and the nucleus of a church in a hotel parlor. This was rather overdoing it, one church to each hundred persons in the village. One Protestant and one Catholic church in the village would have been better.

Occasionally one hears of some little village where there are nearly a dozen

GERMAN CONGREGATIONAL CHURCH, WARDEN, WASH.

churches for a few hundred people. But several of them are very small, made up of little groups which hold tenaciously some peculiar tenet. Probably one quarter of the churches minister to three-quarters of the people in such places. By means of State Comity Committees, and the effort of the Home Missions Council, and the Federal Council, this unfortunate multiplication of churches when they are not needed is being reduced. One church for each five hundred people would do better work and have a stronger and more helpful ministry.

But these cases of overchurching are, after all, exceptional. Taking the country as a whole, there are not too many churches. Indeed, there are not churches enough to keep pace with the steady growth of the population. The incoming millions from other lands, the amazing increases of city populations, the rapid development of new towns, and the expansion of small places into important centers makes it necessary to push the expansion of church work with all our power, unless we are to degenerate into a pagan nation. There is not a city in the land that has churches enough adequately to minister to its ever increasing residents. And there are several thousand utterly unchurched communities. To keep this a Christian nation demands the incessant and self-sacrificing effort of all Christian people.

But some will say, "look at the empty pews in the churches. Half the number of churches would hold all the people who wish to go to church." That may be true; but if the churches could not seat one-half the people in a town if they were filled, that is not a good reason for reducing the churches so that they could seat only a quarter of the population. It does afford a very strong reason however, why we should earnestly seek the reason for the falling off of church attendance to such a startling extent.

One of our foremost leaders thinks the habit of neglect is due to increase of pleasure-seeking. He thinks that the interests of recreation have taken precedence in the minds of many to the interests of the higher life to an

alarming degree. The automobile, the Sunday excursions, the Sunday dinner-party, the lure of the golflinks have obscured in many minds the claims of the Lord's Day as the day of the soul. Others ascribe the falling off in church attendance to the waning of faith in the members of the church and to a languid interest and effort on their part in the spiritual betterment of the community. Still others say the fault is with the ministers, either because they make the service dull and uninteresting, or because they have no positive and telling message, aglow with the spirit of the gospel, or because they run after fads and fancies till they miss the opportunity for moral and spiritual leadership which they ought to win and hold with earnest purpose.

Doubtless there is a measure of truth in all these assigned causes of diminished church attendance. We may discuss them later. But the point of immediate concern just now is, how can the churches refill their empty pews, and regain the interest and co-operation of the entire community in their work. It certainly cannot be done by reducing effort, cutting down missionary service, or confessing defeat. It can only be done by redoubling effort; by a campaign to win back to the sanctuary those who have temporarily drifted from it; by finding out what is amiss with the service and seeking to make it more attractive and helpful; and by awakening in all hearts and minds a deeper sense of responsibility to God and a higher purpose to sacrifice selfish gain and pleasure in order to promote the welfare of the whole community, the nation, and the world.

SWEDISH CONGREGATIONAL CHURCH, LINCOLN, NEB.

No, there are not too many churches in our country. Let them be revitalized, given a broader vision and a determination to bring their communities under the mastery of Christ, so that His principles and spirit rule all their life, and we shall see them crowded. All missionary effort for needy fields in other parts of the land, helps to intensify the Christian life of the givers and to enlarge the work at home.

THE CONGREGATIONAL EDUCATION SOCIETY.

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

NEW MEXICO EXPERIENCES

A DISINFECTED INDIAN

By a Teacher

"AMBROSIO CONCEPCION VALDEZ has stolen our leg of mutton!"

"Helen! you don't mean it?" cried Sally. "Are you sure that he took it? *Ay de mi,* the first fresh meat we have had for six long weeks!"

"It is gone," I asserted, with the calmness of despair. "I only wish there were any doubt that Ambrosio Concepcion was the thief; but I'm afraid there isn't."

"After all you have done for him!" cried Sally, at a white heat. "When he cut his throat in trying to kill himself after losing at cards you went up there in the middle of the night and cared for him for hours. Never mind," said Sally. "Señor Romero, who gave us this leg of mutton, is always sending us nice things. And you remember how dear old Juana Maria, almost before she was able to walk, came up here to bring us a dozen fresh eggs, tied up in a big handkerchief? She said she wanted to make us some return for taking care of her when she was so sick."

"I know it! I believe there are no more affectionate, generous spirited people on earth than the Mexicans. They make good friends and good enemies; I hardly know in which capacity they excel."

"It pays to have them for friends," Sally said meditatively.

"And I think we shall probably need all our friends to-night. There are a good many Indians in town and Doña Anita warned me that we had better lie low, as we did during fiesta week, with our doors well locked and our beds out of way of the windows, in case bullets should come in through the glass. There will probably be a good deal of yelling and shooting."

"That was particularly disagreeable at first," said Sally, "but I'm so used to it now that I can sleep through a perfect pandemonium, if they only don't come too near. I used to think that it was queer the constable didn't arrest such noisy revelers. Señor Romero explained to me though that he usually does, but on occasions of great festivity everybody, including the constable and his deputies, becomes so hilarious that there is nobody left in a sufficiently sober condition to keep order, or to arrest the offenders. Of course, since that is the case, the best thing to do is simply to stay behind our barricade."

"It is against the law to sell liquor to the Indians, but law doesn't seem to mean anything out here. I suppose that's not to be expected until public sentiment has been developed. I only wish our labors might accomplish something."

Our good friend, Señor Romero, had told us that whenever we felt

timid at night he would send his two sons to sleep in the schoolhouse, or even at our door, guarding us against any danger. We had not felt this was necessary, however, as our doors were strongly bolted. We had discussed getting a pistol, and invariably decided to do so, and then promptly forgotten about it. Neither of us cared for hunting and life was full of other things.

As the evening passed we heard sounds of conviviality and good cheer from the liquor shops that abounded in San Nicolas. We had become so accustomed to this sort of thing, however, that we scarcely noticed it. We retired at our usual hour, and were soon sleeping profoundly.

About two o'clock in the morning I was awakened by an unusually awesome combination of sounds. I found later that a single Navajo brave was responsible for all of them. His saddle and camping supplies had been stolen while he was inside a saloon. Upon discovering the fact he had started out to wreak vengeance upon the town. Though in a state of semi-intoxication, he was fearfully strong.

When I was awakened he was coming up our street breaking in the doors and smashing the windows of the houses, taking them in turn. He seemed to be playing football with the furniture and occupants of the houses. The night was hideous with the wreckage of timbers and shrieks of the vanquished. When I heard the red man on his career of devastation a short distance down our street I thought there must be at least a dozen of him! Moreover, I wished we had a gun, for what could we do in the way of self-defence if they should break in?

I awakened Sally. She sat up and rubbed her eyes.

"Dear me," she said, "what shall we do when they break in the door? Let's run out of the back door as they come in at the front."

"But," I protested, "the streets are full of drunken men, all the houses are securely barricaded, and if we should try to take refuge at any of our neighbors it would be a question of time to make them understand who we are and get an entrance."

"Oh, why did we ever come to San Nicolas without a gun!" cried Sally in distress. "If we were such idiots, why did our relatives and friends not present us with pistols?"

"Sally, they keep on coming this way! We must think of something at once. We might go and hide in the chicken house, with the chickens."

It did not occur to us in our fright that we might have climbed the ladder that led to the flat roof of our adobe house and drawn the ladder up after us. This is a very excellent way of escaping unpleasant callers, for after you have once reached the roof and drawn up the ladder there is no way in which your friends can possibly reach you, unless they come up the chimney. In our paralysis of fright, however, this idea did not occur to us.

The Indian came shortly to our door, and finding it fast, tried to break it down by going out into the middle of the street, then running back and throwing the weight of his powerful body against the door.

It shortly became so serious that we retreated to the farthest corner of the kitchen, where we cowered, hugging each other and saying our prayers. It seemed as if the door must inevitably give way under such strong and repeated blows. It held firm, though, and presently there was silence.

"He has gone!" said Sally, with a long, shuddering sigh. "O, Helen, I believe he is really gone!"

Just at that moment a dark body was hurled against our kitchen window. Our windows were not shuttered. The glass was broken and scattered in fragments by the first blow. The frame was shattered by the second impact of that powerful body. An instant later we could see the head and shoulders of a man entering. I caught at Sally and rushed toward the door with some idea of a retreat to the chicken coop or some

other spot, but Sally tore herself from my grasp and darted across the room.

Now it chanced that we had just that day made up a great jar of a throat wash for use among our scholars. An epidemic of malignant tonsilitis had been doing a good deal of harm, and our gargling classes did as regular work in the school room as those in reading or spelling. My home physician had sent me a prescription for a very excellent throat wash, in which was a strongly brewed infusion of medicinal bark combined with carbolic acid and other such ingredients, the whole forming a moving compound of great power and virtue. We had mixed up a considerable quantity, filling a three-quart jar.

Quick as thought, Sally seized this jar, rushed toward the window and hurled its contents upon the intruder. We always thought it must have struck him squarely in the face. At any rate, he fell over backward and rolled on the ground outside, coughing and sputtering distressedly.

"He is going, Sally! See him leaping down the hill!" I cried, after a considerable interval, during which we had not been able to speak because of mingled emotions, and because we had so enjoyed the sounds from without.

"O, Sally, you are splendid! How did you ever come to think of the medicine jar?"

"It just occurred to me," replied Sally, modestly; "that poor Lo probably needed disinfecting."

The next day we bought a pistol, and had no use for it all the rest of the year, except when we practiced shooting at tin cans and prairie dogs. This rather disgusted us, for since we had been compelled by force of circumstances to buy a gun we thought it too bad not to have the glory of using it upon at least one man! Not that we thirsted for blood. On the contrary, we decided to fire high and frighten him badly, but spare his unprofitable life in the hope of reform. There never came a time, though, when we could conscientiously add this performance to our list of New Mexico experiences.

PRESENT GIRLS' DORMITORY AND DINING HALL

A DORMITORY NEEDED

When the land for the Rio Grande Industrial School at Albuquerque, New Mexico, was purchased, there was on it an old adobe farm house of five rooms. It was decided to renovate this for a temporary dormitory for girls and a dining hall. Two rooms were thrown together for a kitchen, and the other three were made the private rooms of the women teachers.

A wing was added, which has been used for a dining-room for the entire

institution. Between meals it serves as a work-room for the industrial classes for girls.

The flat roof was changed for a gable roof, which was raised about two feet, making attic rooms which have been the sleeping apartments of the girls.

As it was intended to be only a temporary dormitory, the lumber used in the remodeling was the cheap grade of pine, and as all lumber shrinks and warps in that climate, it was only a short time before one could see through the ceiling and the floors. The window frames shrank and warped so that the cold winds of winter and the hot winds of summer whistled through the rooms.

It is not a fit place to put girls. Someone suggests that it is probably as good as most of them have at home, which is a sad truth, but, even so, it is our aim to give them better than they have at home. It is our duty to provide a healthful environment, to say the least.

The present building could be used to great advantage for other purposes, store rooms, and perhaps class rooms for the girls' industrial work. But it is too small and crowded, and, being an old adobe house to begin with, it will be more economical to erect a new girls' dormitory than to continue spending money in repairs on this one. A new building would contain bath rooms, which are greatly needed. Here is an opportunity for someone to create a home for the bright and needy girls, who do not know what a home is.

A WORKERS' CONFERENCE

Three years ago it was suggested that the teachers of the Education Society's schools in New Mexico meet together in conference just before the opening of the year in September.

Supt. Heald was asked to lead the conference. The result was most satisfactory and the teachers began the work of the year with renewed courage and hope.

This year, the limits of this conference were broadened so as to include teachers from the Presbyterian and Methodist schools in that section of the territory, and the first Interdenominational Conference of Mission Teachers of New Mexico was held, August 25th to 30th, in the Menaul School (Presbyterian), Albuquerque.

It was an excellent and inspiring meeting, and brought out the various features of the work carried on by the three denominations represented, and the spirit of Christian fellowship was delightful. It was unanimously voted to have the joint conference next year at Santa Fe. J. H. Heald, D. D., of the Congregationalists, was elected president for the ensuing year. It is expected that the conference will be held at the Rio Grande Industrial School in 1913.

Such gatherings can only result in a larger and more intelligent grasp of the problems of Christian education among the Mexicans in the southwestern part of our country.

MISS OLIVE G. GIBSON

This successful teacher in the employ of the Education Society began in September a second year in the North and West, portraying the various aspects of educational and missionary work in New Mexico.

She has been very successful in awakening interest among our churches in this out-of-the-way corner of our land, and her addresses have been highly praised by clergymen and laymen alike.

The Directors, in deciding to keep Miss Gibson on the platform another year before sending her back to her school, have yielded to the urgent calls for her services from different parts of the country, and it is hoped that pastors of churches and women's missionary societies will avail themselves of this opportunity of securing an interesting speaker from the home field.

Engagements for speaking may be made with Secretary Tead.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries: Rev. Robert W. Gammon, 19 S. La Salle Street, Chicago, Ill.; Rev. Milton S. Littlefield, 155-80th Street, Brooklyn, N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

THE SUNDAY-SCHOOL SITUATION

THE earnest attention of all who are interested in the work of the Kingdom, through the Congregational churches, is earnestly demanded by the Sunday-school situation.

The evident falling off of Sunday-school membership indicated in the last Year Book demands serious consideration. Many reasons are assigned. In many states the young manhood and womanhood are still going West, and others are not taking their places in Sunday-school and church. This applies to some of the older central and western states as well as New England. This migration makes two emphatic demands. First, that we should follow the young people with missionary effort. They are going to new communities where pioneer missionary work needs to be done. And secondly, their places will need to be filled by the children of those who are aliens to our churches. A vigorous Sunday-school missionary campaign is earnestly demanded, east and west. The fear of debt by our Home Missionary and Sunday-school Societies has prevented the extension of work where it was absolutely needed. The increased expense of the work on account of the advance in cost of living has not been met by corresponding increase in the amount of gifts.

Earnest attention is called to the fact that the gifts for the Sunday-School Society for June, July and August have fallen behind those of the previous year to the extent of $4,244. This is partly accounted for by the fact that special offerings, including those of Children's Day, have been crowded out by some churches with the hope that the Apportionment Plan would provide all that was necessary. In some cases gifts raised by the Apportionment Plan have been delayed in forwarding. It gives, however, great anxiety which can only be relieved by each church seeing that its full share is raised, and that the gifts are sent promptly. The excessive drought in a number of western states has seriously crippled their ability to give, and at the same time makes a larger demand for Sunday-school missionary work. Many of the young churches in the new states will not be able to sustain pastors, and call for Sunday-school missionaries to aid them in keeping alive their Christian work through the Sunday-school. Those who are passing through trying experiences deserve our deep sympathy and hearty co-operation.

THE CHURCH OF THE FUTURE

By Rev. R. W. Gammon, District Secretary, Chicago

THE statistics of the Sunday-school from the Year Book, 1911, show an apparent loss of 31,434 members in Congregational Sunday-schools. The loss may not be entirely real. It may come from more care in compiling the statistics. But surely the whole loss cannot be accounted for in this way.

It seems impossible to exaggerate the importance of the Sunday-school in its relationship to the church of the future.

Never in the history of the Sunday-school movement has the church been asking so great things of it, or been so dependent upon it, as at the present time. This is especially true in the central and western states. In them the church owes its extension to the Sunday-school. It rarely happens now that a church is organized as the pioneer religious work in a community. The Sunday-school nearly always is the pioneer. After it has been instituted, a preaching service is added, a church organization follows, missionary and church building societies give their aid, and the work becomes a permanent religious factor in the life of the community. About fifty per cent. of our Sunday-schools thus formed grow into permanent churches. It is safe to say that ninety-five per cent. of the churches organized in what we call the evangelical denominations, grow from Sunday-schools. Let me illustrate by one of many churches in the city of Chicago.

In 1877 five men gathered in a drug-store on the northwest corner of Lake Street and Albany Avenue, and each pledged five dollars towards organizing a Sunday-school in that part of the city. The school was first held in a home, 784 Walnut Street.

There were few buildings in that part of the city and no street-car lines were near. In the rainy season the prairies about were always flooded, and duck hunting was a common amusement.

In 1879 the Sunday-school sought alliance with the Presbyterians and asked the Third Presbyterian Church for assistance. This was refused on the ground that the field held no promise for the future. About this time Prof. Samuel Ives Curtis took a ride through the district and discovered the mission Sunday-school. He asked the First Congregational Church to adopt the mission, which was done. A preaching service was soon added to the work of the Sunday-school, Prof. Curtis and others giving their services. In 1880 the church was organized and has grown into what is known as the Warren Avenue Congregational Church. It has over a thousand members, and last year its pastor, Dr. Frank G. Smith, was elected to the legislature as an independent dry candidate in the district, which has always been considered a saloon district. In a little more than thirty years this Sunday-school, which was founded on twenty-five dollars capital, has grown to be a great church organization, owning a hundred thousand dollars worth of property, wielding a great influence in the denomination and the city.

The church looks to the Sunday-school for nearly its entire membership.

It does not seem too much to say that the extension of the Kingdom at the present time, so far as the work of the church is concerned, must begin with the Sunday-school. If the missionary and educational work of the Sunday-school is neglected, it is very evident that the church will languish. The great loss of pupils shown by the Congregational Year Book for 1911 should arouse Congregationalists to the importance of the Sunday-school, both for the welfare of the denomination and for its part in the extension of the Kingdom.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.
Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST EIGHT MONTHS OF 1910 AND 1911

	Churches	Individuals	Affi. Soc.	Interest	Legacies	Totals
1910.....	$7,935.19	$9,448.20	$3,512.44	$6,017.99	$1,236.59	$28,150.41
1911.....	8,018.14	10,249.76	4,644.97	6,694.65	15.55	29,623.07
Gain.....	$ 82.95	$801.56	$1,132.53	$ 676.66	.....	$ 1,472.66
Loss.....	.....	.....	.....	.....	$1,221.04	.....

This comparative statement of receipts from all sources, for the eight months ending August 31st of 1910 and 1911 shows an encouraging advance. The only loss is in legacies. While at the end of six months the comparison showed a total loss of $1,443.37, now, at the end of eight months, it shows a gain of $1,472.66.

In the main receipts from affiliated societies can be credited to the churches. Accepting this view the receipts from churches for the eight months of 1910 were $11,447.63 and for 1911 $12,663.11, a gain of $1,215.48. This seems to indicate that the Apportionment idea is increasing our receipts.

The gifts from individuals exceed those direct from the churches and illustrate the fact that the appeal for aged ministers touches the heart of the individual.

There have been those who have held that the adoption of the Apportionment Plan should eliminate all personal appeals. With reference to this view it should be said that in the final figures a large part of individual gifts can and will be credited to the churches under the Apportionment; that but for the individual appeal these personal gifts would not be secured; that those who make them are, as a rule, regular subscribers to the Apportionment Plan and give generously through their church treasury; that if all special, unusual, and personal gifts were credited to the church, it would create a false standard as to the church's ability to give under the Apportionment and the Apportionment figures for that church would be discouraging and impossible; that this is true because such special personal gifts are not made always annually nor of equal amount, that they may be conditional or thank-offering gifts or emergency gifts.

For such reasons we are greatly impressed with the value of the personal appeal and believe that the special needs of the societies should be more largely than ever placed before the individual members of our congregations. This should be allowed after each church has made the "every member" canvass and brought the Apportionment pledges up to the highest figure possible. There are those who are not impoverished by individual giving, who will gladly give and more abundantly when a special need is brought to their attention, when they learn of a crisis in the affairs of the Missionary Boards.

All of the benevolent societies have unusual demands made upon them at times. They all face serious problems, unexpected and not provided for in the Apportionment budgets. They nearly all and nearly every year, face a debt as the fiscal year draws to a close. It is not only proper but a duty to send out to every known friend a statement of the facts, that they may rally to the "glorious cause" in a moment of real peril. Just such special and unexpected crises occur in families, local churches and even in the state, conditions which demand heroic efforts, self sacrifice and consecration.

These are some of the reasons for special appeals. They can never be eliminated and ought not to be. They move the heart, appeal to the soul, and promote spiritual development. The hearts of all our people have been stirred by the appeal of the American Board as it has faced right in the heat of the summer a debt at the closing of its fiscal year. Who would forbid its appeal? What loyal Congregationalist would desire to remain in ignorance of this great need and opportunity? The American Board belongs to us all and we all need to know, want to know, when it faces a peril and is in distress. And this is true of all our Boards.

If appeals are annoying, because you can not respond or do not wish to, get on with it the best you can. Life is full of annoyances. The calls to duty and privilege are frequent and insistent.

We ought not to close our eyes to human needs even though we can not relieve them. The great heart of the Christ was moved with compassion as He saw the multitudes without a Shepherd. So ought the hearts of His followers to be moved. With all our gladness and blessing, we should not shut out the cry of those who are calling to us for help. The individual appeal is the emergency call of great missionary enterprises, which we all need to hear and to which we may well respond.

ANOTHER WORD ABOUT ANNOUNCEMENT OF RECEIPTS

We notice that the article in the September AMERICAN MISSIONARY, "Important Announcement," in the last paragraph, does not express just what we wished to say.

We purpose to announce every three months the receipts that can be credited to the churches under the Apportionment. The quarters end with the last day of March, June, September, and December. As the matter for the magazine must be furnished the publishers early in the month preceding the one of issue, it is not possible to announce the quarterly receipts in the issues of January, April, July and October. They will, therefore, be announced in the February, May, August and November numbers of the magazine.

When we once get these announcements started, all who are interested in the progress of the Apportionment Plan can tell at a glance how the churches stand in relation thereto.

The announcement of receipts under the Apportionment for the quarter ending with September 30th will be made in our next issue.

WHAT KIND OF MINISTERS APPLY FOR AID?

This question is often asked. Are they the ministers who have served our stronger churches or the weaker churches? Are they the men who served Home Missionary fields, Foreign fields, or under the American Missionary Association? Are they the men who have succeeded in the ministry or have failed? In other words, are those who receive ministerial relief help worthy and deserving?

There can be only one answer to all these questions. The men who are in part cared for by the Board of Relief are men of noble record, efficient service, and are in every way worthy of the assistance they receive. Of course their records reveal differ-

ent degrees of attainment and success. Some have been more efficient and useful than others, but all have done well. Most of our foreign missionaries are cared for by the American Board to the end of their lives. Some, however, receive aid from the Board of Relief. The majority of the Board's pensioners are men who have labored in Home Missionary fields in all parts of the country and who have received the smaller salaries.

The whole subject is illustrated in the last application received by the Board. It is from a minister who has served our Congregational churches in the West for thirty years. In his letter he says:—

"All these years I tried to serve the Lord to my best ability in preaching the blessed Gospel of Jesus Christ. Next March I will be seventy years of age and on account of failing health I must quit active work. What will become of me when I can no longer preach, is a question I have often asked myself. My salary during all these years has averaged between $300 and $400. In my last charge it was $400. I was promised more but did not receive it. The largest salary I ever received was $600. I was entitled to aid from the Home Missionary Society all these years but always decided to do without it. Our family consisted of three a part of the time but most of the time only two. Otherwise it would have been very hard to make both ends meet and keep out of debt. We lived in the simplest way and manner and so managed to avoid debt and to lay up a small sum for old age, that we might escape the poor house. All we two now have to live on is $150 a year, so we ask the Board to do what it can for us in our present condition. It is hard to do so, but personally and through my churches we have always contributed to the Board of Relief and believe it will help us in this time of need. We lay the matter before the Lord and you in hope and trust."

We have had other applications like this.

This application comes to us through the Ministerial Relief Committee in the state where this brother has labored, and the Committee reports it as "a very worthy case."

We believe all our readers will agree with this verdict and will approve the action which the Board will doubtless take at its meeting in a few days, placing the name of this veteran in the honor roll of its pensioners.

THE FINANCIAL SITUATION

On October first we entered upon the last quarter of the Board's fiscal year of 1911. The first eight months, as compared with those of 1910, show a slight gain in total receipts. If they had all been for the Current Fund, the Board could have met all its obligations to the pensioners without borrowing. But of the total receipts over $10,000 were for the Endowment Fund. On the roll at this time there are 148 pensioners, representing fully 300 dependent persons. The treasury has been behind about one-quarter's pension payments right through the year. On July first it had to borrow $1,200 from the Endowment Fund of monies awaiting investment and $3,500 from the Bank. We have been able to pay the $1,200 and it has been invested, but the Bank note has been reduced only by $1,000. On October 1 there will be another quarterly payment due the pensioners of about $6,000. There is needed, therefore, $8,500 to pay the note and the pensioners, to say nothing of current expenses.

We believe that the friends of this most worthy work for the veterans of the Cross ought to know these facts. A special gift sent at once would be most timely. Has your church provided for its Apportionment for Ministerial Relief for 1911?

We will gladly credit under the Apportionment of your church any gift sent if so requested when remitting.

CLOTHING AGAIN

Don't forget that this is the time to aid the veterans with gifts of clothing. Applications for boxes will be furnished Missionary Societies. Articles of clothing may be sent by prepaid express to Secretary Rice in New York. Write him for the Special Clothing Department Leaflet just issued.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. B. W. Firman, 6505 Augusta Street, Oak Park, Ill.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Corresponding Secretary, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Editorial Secretary, Mrs. W. H. Nugent, 138 High Street, Newburyport, Mass.

TOPIC FOR NOVEMBER, 1911

CHURCHES THAT ARE WORTH WHILE

The Congregational Church Building Society

A much better program than this space could afford has been put into print by Dr. Newell, field secretary of the C. C. B. S. in Chicago. The parts for this program are printed in full and are exceptionally attractive reading matter. There is in connection a responsive service and, therefore, program committees in ordering should request enough copies to supply the whole congregation. We would suggest that the first five parts be assigned to different readers who will render them attractively, and the audience be requested also to follow the matter with the eye, affording thus a double means of conveyance. For once a very fine program can be presented with very little effort indeed. Many societies will wish to avail themselves of the opportunity. There is some other C. C. B. S. literature available, viz.: "That Parsonage," "Churches that Are Worth While," "Beauty and Utility in Church Architecture," and the 1911 Annual of the Society.

For any of the above including quantities of the program, address the Congregational Church Building Society, 287 Fourth Avenue, New York.

A SUGGESTIVE PROGRAM FOR A. C. E.

The chairman of the Missionary Committee of the Springfield, Mass., C. E. Union has written describing a unique Missionary Trip program which she executed recently. First went out a clever invitation telling of her qualification for "personally conducting" a party, of the train times, provisions for meals, itinerary, etc. Inclosed was a coupon which was to be inscribed with the tourist's name and worn in plain sight upon entering the train at the place of meeting.

The "tourists" upon assembling found chairs arranged two by two in a long line. The Travelers' Psalm, 121, was read to start with, followed by a prayer. The conductor gave out tickets made of long strips of green paper with pictures of each station to be visited. These pictures were clipped from literature of several of the National Societies, as the stations were in the southern mountains, at Negro schools, in Utah, New Mexico, etc.

If the conductor is resourceful and well informed, this surely would make a splendid meeting for young people. We hope other C. E. societies will attempt it.

PERSONALITY AND ATMOSPHERE

Both are alike indefinable. They elude our most careful analysis, so that we never can say, Lo! here is the secret of strength in the one, or of charm in the other.

Wealth, good health, beauty, ability, even piety, is not always attractive and winsome. Each separate characteristic that might be named may be met with where there is neither great power of personality or attraction of atmosphere. And yet the power of personality in life, the *esprit de corps* in an organization, transcends any human element in importance.

A leading writer and educator prefaces his book with thanks to his wife for creating an atmosphere which makes it possible for him to write in superlative terms of American ideals.

The child questioned upon how his teacher secured perfect order in her room when other teachers had no end of trouble, said, "Oh, Miss B. just walks around, and we feel as polite as anything."

The Sunday-school superintendent asks the teacher taking a new class, "Will you love these girls into the Kingdom?"

Here are recognized potentialities with which we must reckon. Our own experience attests that not rules and precepts, but atmosphere and personalities placed alongside of our lives had the most influence over us.

The question arises whether in our mission work there is not danger of forgetting these considerations in our attention to programs and money raising. Might not more hope and cheerful courage be wholesome in our societies? One says, of any proposed effort, "We never can do it; we've tried before"; another, "Well, we ought to, and, of course, we can." The results in either case can be confidently foretold.

Recruits for service, like the finest fruit, are hand-picked. This means a patient, loving putting of one's self in another's place. A sympathetic consideration of another's point of view, without any sacrifice of sincerity, is mutually helpful. To be unwilling or too impatient to do this is to expect to reap where we have not sown.

N. G. S.

Copied from *Homeland Tidings* (Ills.).

NEWS OF THE UNIONS

The Vermont W. H. M. U., in its twenty-third annual report just issued, publishes a list of Program Titles for 1911 and 1912, which we are pleased to note incorporates a large number of the topics recommended in this department by the Federation.

The Twenty-Seventh Annual Report of the Oregon Union, just at hand, also recommends the National Programs to Oregon auxiliaries. It is gratifying and inspiring to think of women from Vermont to Oregon studying the same topics at the same time.

In its effort for adjustment to the Apportionment Plan the Michigan W. H. M. U. has made the decided recommendation to its auxiliaries to *designate all money* remitted to the Union treasurer. An appropriate remittance blank has been prepared, and three copies furnished a treasurer for each time she sends a remittance. One blank goes to the treasurer of the Union, one to the treasurer of the church and one into her own file. The Michigan Union has its own percentage plan in accordance with the needs of its own state, and this percentage is clearly printed and recommended on this remittance circular.

All cost of administration of the Massachusetts Woman's Home Missionary Association is met by the income from legacies and invested funds, so that the whole of every auxiliary gift goes directly to mission work.

"CONSERVATION OF NATIONAL IDEALS"

Attention is again called to the eighth and latest book in the "Home Mission Study Course." "Text Book Helps" is a five-cent booklet which accompanies the book and is of great assistance to leaders who use the chapters for program material.

The chapter on "What to Do for the Immigrant" is written by Mr. Edward Steiner, professor at Grinnell College, and a noted writer and lecturer. "The Problem of Race" is the title of the chapter written by Mr. Ray Stannard Baker, one of the editors of *The American Magazine*. "The Church and Social Questions" is treated by Rev. Walter C. Rauschenbusch, professor in the University of Rochester. "Non-Christian Faiths in America" is the chapter written by Miss E. B. Vermilye, Secretary of the Council of Women for Home Missions and prominent as an editor, speaker and a writer in the wider philanthropic movements of the day.

There are six authors in all, making an unusually strong book which should have consideration in many women's organizations this Fall and Winter. Any denominational book store will provide the book at 35 cents prepaid or Pilgrim Press, Congregational House, Boston, Mass.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

August, 1911

MAINE—$60.83.

Cong. Conf. and Miss. Soc. of Maine, Rev. C. Harbutt, Sec., 38.83.

Augusta: South Parish, 16. **Cumberland Center:** J. B. P., 1. **New Gloucester:** A. C. C., 5.

NEW HAMPSHIRE—$604.89 (of which legacy $482.35).

Amherst: 7.15. **Concord:** 20. **Hampton:** 10.20. **Hollis:** 9.69. **Hudson:** C. B., 10. **Keene:** Estate of Geo. Burnap, 482.35. **Manchester:** E. M. P., 10. **Somersworth:** First, 13.50. **Webster:** 34. **Wilmot:** First, 8.

VERMONT—$597.35 (of which legacy $500.00).

Bellows Falls: M. L. B., 50. **Burlington:** Estate of N. R. Chase, 500. **Danville:** A Friend, 10. **Middlebury:** S. E. H., 1. **Montpelier:** 1. **Westminster:** 6.60. **Williston:** 25. **Windsor:** Old South, 3.75.

MASSACHUSETTS—$6,617.78 (of which legacies $5,466.91).

Beverly: Estate of C. L. Babcock, 2,000. **Boston:** A. H. S., 110.56. **Boxford:** First, 18. **Brookline:** A. S. L., 20. **Concord:** Estate of Mary Monroe, 200. **Dalton:** W. M. C., 50. **Essex:** 43.08. **Franklin:** 9.25. **Gloucester:** R. B., 25. **Groveland:** Estate of Miss Sarah Tuttle, 500. **Hopkinton:** E. F. P., 10. **Ipswich:** South, 200. **Leominster:** F. A. W., 15. **Malden:** A Friend, 2. **Newburyport:** Belleville, 84.43. **Newton Highlands:** 10. **North Andover:** 31.82. **North Becket:** 17.20. **Peabody:** South, 90.92. **Petersham:** E. B. D., 100. **Springfield:** A. S. H. T., 15. **Sudbury:** L. S. C., 10. **Wakefield:** 38.61. **Wayland:** Estate of P. M. Lee, 2,766.91. **West Boylston:** E. W. P., 10. **Worcester:** Central, 240.

RHODE ISLAND—$7.39.

Tiverton: 7.39.

CONNECTICUT—$1,546.00.

Miss'y Soc. of Conn., Rev. J. S. Ives, Treas., 499.18.

Bloomfield: 25. **Branford:** H. G. H., 25. **Bridgeport:** 5.65. **Columbia:** 18. **Farmington:** 5. **Hartford:** Farmington Ave., 17.01; A. R. H., 100. **New Britain:** S. A. S., 18. **New Canaan:** 45. **New Haven:** H. C., 1; B. H., 1. **New London:** L. H. A., 2. **Newtown:** S. J. S., 100. **North Stonington:** 42. **North Woodstock:** 11. **Norwich:** Broadway, 250. **Old Lyme:** E. M. C., 100. **Plainville:** A. H. D., 2; H. A. F., 3. **Portland:** First, 7.15. **Stratford:** 26.94. **Terryville:** K. S. G., 10. **Thompsonville:** S. E. C., 5. **Waterbury:** H. E. C., 25. **Westchester:** 3.70. **West Hartford:** First, 130. **Windham:** First, 21.07. **Windsor Locks:** 47.30.

NEW YORK—$837.71 (of which legacy $693.63).

N. Y. H. M. Soc., Rev. C. W. Shelton, Treas., 21.90.

Angola: A. H. A., 5. **Aquebogue:** 7.85. **Binghamton:** H. C. O., 20. **Brooklyn:** L. L., 25. **Canaan:** N. G. O., 1. **Columbus:** 13.50. **Leicester:** Estate of E. D. Parker, 693.63. **North Guilford:** 3. **Norwich:** First, 5. **Portchester:** L. A. H., 5. **Richville:** First, 7.50. **Spencerport:** 8.33. **Steuben:** First, 4. **Syracuse:** Geddes, 10; A. H. K., 5. **Warsaw:** M. D. J., 1; L. D. J., 1.

NEW JERSEY—$55.94.

East Orange: 45.94. **Glen Ridge:** S. S., 10.

PENNSYLVANIA—$16.50.

Carbondale: First S. S., 4.

Woman's H. M. Un., Mrs. D. Howells, Treas., **Germantown:** C. E., 12.50.

DISTRICT OF COLUMBIA—$46.13.

Washington: Ingram Mem., 40; S. S., 6.13.

FLORIDA—$22.61.

Interlachen: First, 5. **Lake Helen:** First, 13.61. **Pomona:** 4.

TEXAS—$42.50.

Dallas: Central, 40. **Grand Saline:** Raineys Chapel, 2.50.

TENNESSEE—$5.00.

Nashville: Fisk University, W. M. U., 5.

OHIO—$101.00.

Cincinnati: J. W. H., 1. **Oberlin:** First, 100.

INDIANA—$22.00.

Highland: First, 5. **West Terre Haute:** Bethany, 12. **Whiting:** Plymouth, 5.

ILLINOIS—$224.12.

Cong. Conf. of Ill., J. W. Iliff, Treas., 156.12.

Fall Creek: Ger., 57. **Chicago:** M. B. H., 1. **Morris:** D. S., 10.

MISSOURI—$4.00.

Springfield: Ger., 4.

MICHIGAN—$48.75 (of which legacy $27.25).

Grand Rapids: 2nd, 21.50. **Saginaw:** Estate of Mrs. A. M. Spencer, 27.25.

IOWA—$72.05.

Iowa Cong. H. M. Soc., S. A. Merrill, Treas., 47.05.

McGregor: J. H. E., 25.

WISCONSIN—$127.05.

Wisconsin Cong. Assoc., L. L. Olds, Treas., 127.05.

MINNESOTA—$66.12.

Minn. Cong. Miss. Soc., Rev. G. R. Merrill, Sec., 20.46.

Marietta: 8.96. **Spring Valley:** First, 36.70.

KANSAS—$8.00.

Deerfield: Ger., 3.75. **Manhattan:** F. C. M., 2. **Parsons:** 2.25.

NEBRASKA—$7.50.

Norfolk: Ger., 7.50.

NORTH DAKOTA—$147.19.

Received by Rev. E. H. Stickney, No. Dak.: **Cooperstown:** Miss. Soc., 5.54. **Dwight:** Miss. Soc., 10. **Edmunds:** 1. **Elbowoods:** 3. **Valley City:** Lad. Guild, 25. Total, $44.54.

Anamoose: 4.27. **Brantford:** 2.48. **Deering:** 9. **Dickinson:** First, 28.14. **Dogden:** 2.57. **Drake:** 3.43. **Fessenden:** First, 22.92. **Flasher:** First, 2.23. **Hankinson:** 5.18. **Martin:** 5.36. **Ruso:** 2.07. **Williston:** 15.

SOUTH DAKOTA—$28.69.

Received by Rev. W. H. Thrall, So. Dak.: **Bryant:** 6.25. **Clear Lake:** 6.67. Total, 12.92. **Akaska:** Ger., 11.50. **Gregory:** Ger., 2. **Hardingrove:** 1.05. **Milesville:** 1.22.

COLORADO—$143.35.

Denver: First Ger., 7. **New Windsor:** Ger., 25.

Woman's H. M. Union, Mrs. C. Rogers, Treas.

Colorado Spgs.: First, 15. **Denver:** First, 12; Plymouth, 20; Pilgrim, 1. **Grand Junction:** 5. **Greeley:** 6. **Montrose:** 2. **Pueblo:** First, 10; Pilgrim, 30. **Silverton:** 6.35. **Telluride:** 4. Total, $111.35.

MONTANA—$5.80.

Absarokee: 5.80.

IDAHO—$2.00.

Boise: Wright, 2.

OREGON—$44.25.

Portland: Sunnyside, 25; Ger. S. S., 1.75. **Salem:** P. S. K., 10. **Sherwood:** W. S., 7.50.

WASHINGTON—$16.30.

Lind: Ger. Zion, 4.25. **Seattle:** Ger. S. S., 3. **Tacoma:** Norwegian, 9.05.

SUMMARY.

Contributions	$4,358.66	
Legacies	7,170.14	
		$11,528.80
Interest		638.81
Literature		25.13
		$12,192.74

STATE SOCIETY RECEIPTS

NEW HAMPSHIRE HOME MISSIONARY SOCIETY

Hon. Alvin B. Cross, Treasurer, Concord.

Receipts for August, 1911.

Atkinson: 23. **Ctr. Ossipee:** 13. **Dublin:** Trinitarian, 5.45. **Exeter:** First, 60. **Hancock:** 11.55. Total, $113.00.

MASSACHUSETTS HOME MISSIONARY SOCIETY

Rev. J. J. Walker, Treasurer, Boston.

Receipts in August, 1911.

Athol: Evangelical, 20.37. **Barton, Vt.:** Estate of Martha A. French, 205.48. **Bennett Fund:** Income of, 30. **Blackstone:** 20. **Boston:** Boylston, 11.45. **Brimbecomb Fund:** Income of, 20. **Brockton:** Porter, 214; South, 200. **Carlisle:** 6.30. **Carver:** North, First, 25. **Chester:** First, S. S., 5. **Cohasset:** 2nd, 33.29. **Concord:** Trinitarian, 19.55. **Danvers:** First, 53.75. **Dennis:** South, 13. **Dover:** 4.99. **Everett:** First, 48. **Framingham:** South, Grace, 108.19. **Gill:** 6. **Granville:** West, 5. **Gregory Fund:** Income of, 50. **Greenfield:** Second, 30. **Haverhill:** Riverside, 25. **Hawley:** West, 5.16; "H," 160. **Longmeadow:** First, 59.20. **Lynn:** Chestnut St., 5; North, 5. **Maynard:** Finn, 1.10. **Middlefield:** 4. **Mt. Washington:** 6.45. **New Bedford:** Estate of Cornelia P. Matthes, $1,600. **Northbridge:** Whitinsville, Ext. Ct. a Day Band, 12.50. **Plymouth:** Manomet, 14. **Reed Fund:** Income of, 60. **Rockport:** Pigeon Cove, Children of the S. S., 6. **Sharon:** 26.95. **Sisters Fund:** Income of, 25. **Warwick:** Trinitarian, 6.90. **West Brookfield:** S. S., 5. **Weymouth:** First, 23.28. **Whiting Fund:** Income of, 30. **Whitney Fund:** Income of, 90. **Willis Fund:** Income of, 8.50.

Designated for Massachusetts; **Newton:** Auburndale, 50.

Designated for E. Boston Italian, **Wellesley Hills:** First, 57.18.

C. H. M. S. "Work in the West," **Newton:** Auburndale, 150.

Summary.

Regular (does not include legacies, etc.)	$1,189.43
Designated for Massachusetts	107.18
Designated for C. H. M. S.	150.00
	$1,446.61

THE MISSIONARY SOCIETY OF CONNECTICUT

Rev. Joel S. Ives, Treasurer, Hartford.

Receipts for August, 1911.

Abington: 50. **Andover:** 10. **Berlin:** 10. **Bolton:** 10. **Bridgeport:** First, 25. **Bristol:** 25. **Colebrook:** 21. **Dayville:** 15. **East Hampton:** 14.06. **East Litchfield:** Mission, 5. **East Norwalk:** Swd., 4. **Fairfield:** 103. **Greenfield Hill:** 7.52. **Hebron:** 2. **Mansfield:** First, 30. **Meriden:** First, 250. **Middletown:** First, 26.12. **Milton:** 24. **Naugatuck:** Swd., 7. **New Haven:** Plymouth, 84.60; Shelton Ave., 20. **New London:** Swd., 15. **Plantsville:** 24.26. **Sherman:** 9.27. **Somersville:** 13.14. **South Windsor:** Second, 17.40. **Stratford:** 27.28. **Thomaston:** 6.78. **Waterbury:** Swd., 4. **Watertown:** 18.95. **West Suffield:** 5.45. **West Woodstock:** 8.36. **Winchester:** 10.72. **Woodbridge:** 16.80. **Woodstock:** 28.55. C. H. M. S., 4.50. Undesignated, 841.48. Special, 112.28.

NEW YORK HOME MISSIONARY SOCIETY

Chas. W. Shelton, D. D., Treasurer, New York.

Receipts for June, 1911.

Albany: First, 100. **Black River and St. Lawrence Association:** 9.30. **Brooklyn:** Church of the Evangel, 51.90; Flatbush, 116.84; South, 54.32. **Buffalo:** Plymouth, 20. **Canandaigua:** 100. **Chenango Forks:** 4. **Cortland:** H. E. R., 75. **New York City:** E. D. Cahoon, special, 50; Camp Memorial, 24. **North Pelham:** Church of the Covenant, 18. Total, $623.36.

Receipts for July, 1911.

Brooklyn: Ocean Ave., 18. **Buffalo:** First, 100. **Flushing:** First Special, 48. **Newburgh:** First, 6. **New Rochelle:** M. Josephson, 1. **Norwood:** 17. **Paris:** 5. **Pitcher:** 3.50. **Salamanca:** 63.45. **South Hartford:** 5. Total, $266.95.

Receipts for August, 1911.

Center Lisle: 3. **Homer:** 11.47. **Lisle:** 10.10. **North Collins:** 7.40. **Willsboro:** 31. Total, $62.97.

CONGREGATIONAL CONFERENCE OF OHIO

J. G. Fraser, D. D., Treasurer, Cleveland.

Receipts for August, 1911.

Ashtabula: Finnish, 5. **Cleveland:** Norwegian Danish, 10; Pilgrim, 100. **Little Muskingum:** 2. **Painesville:** 35. **Stanleyville:** 4.05. **Toledo:** Washington Street (2), 20.85. Total, $176.90.

From the **Ohio Woman's Home Missionary Union,** Mrs. G. B. Brown, Treas. **Alexis:** W. W., 5.40. **Bellevue:** L. G., 4.50. **Belpre:** W. M. S., 3.64. **Berea:** L. M. D, for work among Immigrants in Ohio, 5. **Cincinnati:** Walnut Hills, W. M. S., 10.70. **Claridon:** W. M. S., 7.20. **Cleveland:** Glenville, W. A., 3.60; Hough Avenue, 21.24; North, W. M. S., 4.50; Pilgrim, W. A., 14.40; Puritan, C. E. Dr. Hess, 2. **East Cleveland:** East, W. A. Dr. Hess, 1.50; J. C. E. Dr. Hess, 2. **Elyria:** First, W. A., 14.40. **Huntington:** W. Va. W. M. S., 2.52. **Jefferson:** W. M. S., 3.21. **Lorain:** First, W. A., 10.80. **Medina:** J. C. E. Dr. Hess, 2. **Newark:** Plymouth, W. M. S., 2.70. **New London:** W. M. S., 1.80. **North Ridgeville:** W. M. S., 9. **Painesville:** First, W. M. S., 3.60. **Plain:** Ch., & W. M. S., 5.50. **Tallmadge:** W. M. S., 1.80. **Toledo:** First, W. M. S., 20; Washington Street, W. M. S., 33. **Wellington:** W. A., 5.40. **Youngstown:** Elm Street, W. M. S., 4.50. Total, $205.91. Grand total, $382.81.

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for August, 1911

The Daniel Hand Educational Fund for Colored People

Income for August	$6,576.57
Previously acknowledged	56,069.55
	$62,646.12

Current Receipts

EASTERN DISTRICT.

MAINE—$191.93.

Augusta: South Parish Ch., 5. **Bangor:** Forest Ave. Ch., 3. **Bath:** United Churches (Central and Winter St.), 127.22. **Dennysville:** Ch., 6. **Ellsworth:** Mrs. P., 2. **Fryeburg:** Ch., 5.50. **Millbridge:** Ch., 6.25. **Standish:** Ch., 5.

Woman's Home Missionary Union of Maine. Mrs. Gertrude E. Leach, Treasurer.

Portland: Woodfords Ch., 24.96; Woodfords Ch. Annex, 5. Interest on Page Legacy, 2. Total, $31.96.

NEW HAMPSHIRE—$724.77.

(Donations, $702.78; Legacy, $21.99.)

Atkinson: Ch., to constitute Abner Clarke Akeley, L. M., 35. **Chester:** Ch., 7.26. **Chichester:** Ch., 10.20. **Dublin:** Trinitarian Ch., 2.46. **East Andover:** Ch., 11.90. **Epsom:** Ch., 4. **Gilsum:** Ch., 18. **Hampton:** Ch., 29. **Hollis:** Ch., 6.46. **Kensington:** Ch., 9. **Meredith:** M. A. B. (deceased), 500. **North Hampton:** Ch., 6.40. **Pembroke:** Ch., 7.30. **Plymouth:** Ch., 12. **Somersworth:** First Ch., 9. **Webster:** First Ch., 22. **Wilmot:** First Ch., 5.

New Hampshire Female Cent Institution and Home Missionary Union. Miss Annie A. McFarland, Treasurer.

Piermont: Aux., 6.30. **Salmon Falls:** S. S. Class, for Saluda, N. C., 1.50. Total, $7.80.

Legacy.

Cornish: Sarah W. Westgate, by Elwin W. Quimby, Trustee, 21.99.

VERMONT—$562.93.

(Donations, $390.27; Legacies, $172.66.)

Benson: S. S., 3. **Corinth:** Ch. (East Branch), 8.75. **East Berkshire:** Ch., 9. **Fairhaven:** First Ch., 28.10. **Greensboro:** Ch., 10.80. **Hubbardton:** "Thank Offering," 10. **Irasburg:** Ch., 18. **McIndoes:** Ch., 18.90. **Montpelier:** Bethany, Ch., 30. **St. Johnsbury:** North Ch., add'l, by "A Friend of Missions," 25. **Westminster:** Ch., 5.40. **Windham:** Ch., 12. **Windsor:** Old South Ch., 5.83. **Woodstock:** Ch., 105.19.

Cong'l Woman's Home Missionary Union of Vermont. Mrs. Chas. H. Thompson, Treas.

Bennington: Second W. H. M. S., for McIntosh, 15.75. **Brattleboro:** Primary S. S., for Scholarship, 1.61. **Clarendon:** Ch., for Porto Rico, 6.30. **Cornwall:** W. H. M. S., for McIntosh, 7. **Danville:** Children, for Scholarships, 10.60. **Franklin:** W. H. M. S., for Porto Rico, 1.69. **Georgia:** W. H. M. S., for Porto Rico, 5. **Guildhall:** W. H. M. S., for Grand View, 5. **Highgate:** Ch., for Fisk U., 5. **Newfane:** Homeland Circle, for McIntosh, 7. **Pittsfield:** W. H. M. S., for Grand View, 5. **Richmond:** Light Bearers, for Scholarships, 2.50. **Rupert:** W. H. M. S., for Grand View, 5. **Rutland:** Primary S. S., for Scholarship, 5. **Saxtons River:** L. B. S., for McIntosh, 5. **Thetford:** W. H. M. S., for Grand View, 7.85. **Woodstock:** W. H. M. S., for Porto Rico, 5. Total, $100.30.

Legacies.

Essex: Nancy R. Chase, by C. W. Brownell, Adm'r, 500 (Reserve Legacy, 333.34), 166.66. **Jericho:** Hosea Spaulding, 6.

MASSACHUSETTS—$2,891.79.

(Donations, $1,980.95; Legacies, $910.84.)

Athol: Ch., 13.86. **Blackstone:** Ch., 5. **Blandford:** First Ch., 13.06.

Dorchester: Plymouth Ch., C. E. Soc., 2. **Jamaica Plain:** Boylston Ch., 5.56. **West Roxbury:** "A Friend," for Tougaloo U., 25.

Campello: South Ch., 140. **Carlisle:** Ch., 4.50. **Chester:** Second Ch., 9. **Cohasset:** Second Ch., 25.36. **Dalton:** Mrs. Z. M. C., for Tougaloo U., 125; Miss C. L. C., for Tougaloo U., 75. **Danvers:** First Ch., 37.50. **Dover:** Ch., 3.55. **East Bridgewater:** H. W., 20. **Enfield:** Ch., 40. **Everett:** First Ch., 26. **Falmouth:** First Ch., 50. **Franklin:** Ch., 6.45. **Granville Centre:** First Ch., 2.95. **Greenfield:** Second Ch., 38. **Hadley:** First Ch., 5.27. **Hampden:** Miss H. E. S., for Building Fund, Grand View, Tenn., 10. **Holyoke:** First Ch., 54.88; J. K. J., 25. **Lincoln:** Ch., 20. **Lynn:** North Ch., 10. **Medford:** Union Ch. S. S., 5. **Middlefield:** Ch., 3. **Mittineague:** Ch., 8.70. **Monson:** Ch., 58.17. **Monterey:** First Ch., 8. **Mt. Washington:** Ch., 4.50. **Newton:** Eliot Ch., 130. **Northampton:** "W," 290. **North Andover:** Ch., 22.20. **Northboro:** Primary Dept., for Room in New Dormitory at Grand View, Tenn., 5. **Peabody:** South Ch., 52.69. **Peru:** Ch., 1.50. **Pigeon Cove:** S. S., 5. **Rochester:** First Ch., 2. **Rockport:** First Ch., 13.75. **South Hadley:** Ch., 13.79. **South Framingham:** Grace Ch., 55.84. **Springfield:** Mrs. H. S. C. B., for Gloucester School, Cappahosic, Va., 20. **Upton:** First Ch., 6.08. **Wakefield:** Ch., 38.61, (of which for Indian M., 19.31 and for Work among the Negroes, 19.30). **Wellesley:** Ch., 143.47. **Wellesley Hills:** First Ch., 45.71. **Winchester:** First Ch., 125. **Worcester:** Central Ch., 130.

Legacies.

Concord: Mary Munroe, 200. **Townsend:** Nancy J. Dix, 339.90. **Taunton:** Adeline B. Luscombe, 166.67. **Westboro:** Sarah M. Brown, 194.90. **Weymouth:** John S. Fogg, 9.37.

RHODE ISLAND—$552.54.

Central Falls: Ch., 8.31. **Providence:** Central Ch., 533.45 Free Evangelical Ch., 6.85. **Tiverton:** Ch., 3.93.

CENTRAL DISTRICT.

CONNECTICUT—$2,821.89.

(Donations, $1,346.45; Legacies, $1,475.44.)

Bridgeport: Second Ch., 200. **Bristol:** First Ch., 17; First Ch., S. S., for Dormitory at

Grand View, Tenn., 25. **Canterbury:** First Ch., 10. **East Woodstock:** Ch., 10.50. **Farmington:** Ch., 18.50. **Forestville:** Mrs. R. A. H., for Building Fund, Grand View, Tenn., 1. **Hebron:** First Ch., Ladies, for Thomasville, Ga., 13. **Kensington:** Ch., 11.52. **Lebanon:** Exeter Ch., 10.60. **Lisbon:** Newent Ch., 15.23. **Litchfield:** First Ch., 61.40. **Meriden:** First Ch., 250; W. H. S., for Tougaloo U., 5. **Milton:** Ch., 4. **Mt. Carmel:** Mr. & Mrs. W. H., for Building Fund, Grand View, Tenn., 1. **New Milford:** First Ch., 72.84; First S. S., for Chapel at Cape Prince of Wales, Alaska, 25. **New Britain:** First Ch., 140. **New Haven:** Plymouth Ch., 61; Welcome Hall S. S., for Lynn, N. C., 17.67. **North Stonington:** Ch., 33. **North Woodstock:** Ch., 14. **Plantsville:** Ch., 12.90. **Shelton:** Mrs. S. E. M. B., 20. **Somerville:** Ch., 7.57. **Terryville:** S. S., for Building Fund, Grand View, Tenn., 12.51. **Thomaston:** First Ch., 9.23; First Ch., Primary S. S., for Chapel, Cape Prince of Wales, Alaska, 10. **Tolland:** Ch., 22.95. **Watertown:** First Ch., 18.18. **Westchester:** Ch., 4.40; I. M. G., for Building Fund, Grand View, Tenn., 5. **West Hartford:** First Ch. of Christ, 127. **West Suffield:** Ch., 3.40. **Winchester:** Ch., 7.72. **Winsted:** Second, S. S., 13.93; Miss M. P. W., for Bldg. Fund, Grand View, Tenn., 50. **Woodbridge:** Ch., 4.40.

Legacies.

Pomfret: Amaryllis Matthewson, 166.67. **Rowayton:** Wm. J. Craw, 1,083.33. **West Hartford:** Harriet N. Chappell, 213.63. **Wallingford:** Julia Beadle, 11.81.

NEW YORK—$799.53.

(Donations, $419.61; Legacies, $379.92.)

Barryville: Ch., 9.50. **Briarcliff Manor:** Briarcliff Ch., for Text Book Loan Library at Grand View, Tenn., 218.57. **Canaan:** Ch., 5.29. **Ithaca:** First Ch., box goods, for Kings Mountain, N. C. **Lisle:** Ch., 8. **North Guilford:** Ch., 2. **Norwich:** First Ch., 5. **Richland:** Ch., bbl. goods, for Kings Mountain, N. C. **Richmond Hill:** Ch., bbl. goods, for Kings Mountain, N. C. **Richville:** First Ch., 2. **Riverhead:** Sound Ave. Ch., 37.74. **Spencerport:** Ch., 6.51. **Syracuse:** Geddes Ch., add'l by T. S. J., 5. **Walton:** Mrs. C. S. F., for Chapel at Cape Prince of Wales, Alaska, 20.

Woman's Home Missionary Union of New York. Mrs. J. J. Pearsall, Treas.

Canandaigua: W. H. M. S., 75. **New York:** Broadway Tabernacle, S. W. W., 5. **Utica:** Plymouth Ch., W. M. S., 20, for Chinese and Japanese Mothers and Children. Total, 100.

Legacies.

Batavia: Elizabeth L. Rice, 70.83; Lorenzo J. Deming, 309.09.

NEW JERSEY—$69.01.

East Orange: First Ch., 38.03; C. E. Soc., 2.98. **Glen Ridge:** S. S., 10. **Montclair:** "A Friend," 15. **Paterson:** "An Interested One," 3.

PENNSYLVANIA—$37.03.

Philadelphia: S. N. R., for Manual Training Shop, Cappahosic, Va., 5. **Ridgeway:** Mrs. H. C. O., 20. **Spring Creek:** Ch., 7.03. **Wilkes-Barre:** Hillside Ch., 5.

DISTRICT OF COLUMBIA—$24.53.

Washington: Ingram Memorial Cong. Ch., 21.20; S. S., 3.33.

INTERIOR DISTRICT.

OHIO—$415.30.

(Donations, $93.97; Legacy, $321.33.)

Ft. Recovery: Pisgah Ch., 9. **Pittsfield:** First Ch., 3. **Tallmadge:** First Ch., 39.35; S. S., 20.78. **Twinsburg:** Ch., 21.84.

Legacy.

Wellington: Edward West, 321.33.

INDIANA –$2.00.

Whiting: Plymouth Ch., 2.

MICHIGAN—$289.35.

(Donations, $248.04; Legacies, $41.31.)

Coloma: Ch., 4.02. **Imlay City:** First S. S., for Chapel at Cape Prince of Wales, Alaska, 5. **Romeo:** Ch., 15. **St. Johns:** Ch., 24.72. **Saginaw:** Mrs. Augusta M. Spencer (deceased), 109. **South Haven:** Ch., 4.

Woman's Home Missionary Union of Michigan. Mrs. C. K. McGee, Treas.

Ann Arbor: C. E., 3. **Dexter:** W. M. S., 1.30. **Grand Rapids:** First, W. M. S., 50. **Hancock:** W. M. S., 10. **Olivet:** W. M. S., 22 ($10 of which for Talladega College). Total, $86.30.

Legacies.

Ann Arbor: Dr. C. L. Ford, 33.33. **Detroit:** Emma R. Gray, 7.98.

WESTERN DISTRICT.

ILLINOIS—$2,027.27.

(Donations, $1,546.53; Legacies, $480.74.)

Alton: Ch. of the Redeemer, 42.80. **Chicago:** New First Ch., 31.97; California Ave. Ch., 28.25; Rogers Park Ch., 25; Mrs. A. J. F., for Porto Rico, 5. **Des Plaines:** Ch., 3.52. **Evanston:** First Ch., 100. **Joy Prairie:** Ch., 14.41; S. S., 7.17. **Morris:** Rev. D. S., 15. **Oak Park:** Third Ch., 22.80. **Peoria:** Plymouth Ch., 6.15. **Princeton:** Ch., 10.26. **Rockford:** R. E., for Emerson Institute, Mobile, Ala., 1,000. **Roscoe:** Ch., 6.80. **Sandoval:** Ch., 2. **Wheaton:** Rev. J. P. B., for Chapel at Cape Prince of Wales, Alaska, 2. **Wilmette:** Ch., 23.21. **Winnetka:** Ch., 67.67. **Wyoming:** S. S., 2.47.

Woman's Home Missionary Union of Illinois. Mrs. A. H. Standish, Treas.

Atkinson: W. S., 2.50. **Canton:** W. S., 1. **Chicago:** New First, W. S., 25; New England W. S., 26.50. **Clifton:** W. S., 1. **De Kalb:** W. S., 1. **Evanston:** First, W. S., 8. **Elmhurst:** W. S., 17.05. **Geneseo:** W. S., 3. **Huntley:** C. E. Soc., 1. **Lombard:** W. S., 3. **McLean:** W. S., 5. **Oak Park:** Second, W. S., 9; Third, W. S., 11. **Roberts:** W. S., 2. **Rockford:** First, W. S., 3. **Stillman Valley:** W. S., 5. **Waverly:** W. S., 4. **Wheaton:** Wheaton College C. E., 2. Total, $130.05.

Legacies.

Cambridge: H. G. Griffin, 6.66. **Elgin:** George P. Lord, 166.67. **Geneseo:** Mrs. Jane P. Mather, 33.33. **Morris:** Narcissa Sample, 107.41. **Pittsfield:** Mrs. Phimelia B. Purkitt, 166.67.

IOWA—$284.58.

(Donations, $184.58; Legacy, $100.00.)

Ames: First Ch., 30. **Earlville:** Ch., 3.13. **Emmetsburg:** Ch., 21.22; Missionary Soc., 9.60. **Humboldt:** S. S., 7. **McGregor:** J. H. E., 25. **Oskaloosa:** First Ch., 16. **Sloan:** Ch., 4.76.

Woman's Home Missionary Union of Iowa. Mrs. H. K. Edson, Treas.

Almoral: W. M. S., 10, for Blanche Kellogg Inst. **Cromwell:** W. M. S., 2.96. **Des Moines:** Plymouth W. M. S., 1.15. **Eddyville:** S. S., for Pleasant Hill, Tenn., 5. **Glenwood:** W. M. S., 5.81. **Grinnell:** W. M. S., 2.95; Inter. C. E., Soc., for Blanche Kellogg Inst., 10. **Red Oak:** W. M. S., 25. **Riceville:** Mrs. K., for Blanche Kellogg Inst., 5. Total, $67.87.

Legacy.

Bridgewater: Harriet N. Clark, 100.

WISCONSIN—$241.32.

(Donations, $139.75; Legacy, $101.57.)

Antigo: Ch., 18.55. **Madison:** Plymouth Ch., 3.60. **Racine:** Park Ave. Ch., 19. **Springvale:** Ch., 24.25. **Waupun:** Ch., 25.

Woman's Home Missionary Union of Wisconsin. Miss M. L. McCutchan, Treas.

Arena: First, L. M. S., 1.40. **Ashland:** W. M. S., 2. **Beloit:** First, W. M. S., 24.50 ($2 of which for Tougaloo U.). **Lake Mills:** C. E. Soc., 2. **Milwaukee:** Grand Ave. W. U., 6. **Minong:** Ladies' League, 1. **Potosi:** Mrs. D., 2. **Stoughton:** S. S., 5.45. **Waukesha:** W. M. S., 5. Total, $49.35.

Legacy.

Appleton: Dr. J. T. Reeve, 101.57.

MINNESOTA—$256.35.

(Donations, $89.68; Legacy, $166.67.)

Marietta: Ch., 1.68. **Minneapolis:** Park Ave. Ch., 4.87; Plymouth Ch., 36.05. **Spring Valley:** First Ch., 14.

Woman's Home Missionary Union of Minnesota. Mrs. A. M. Burch, Treas.

Austin: Aux., 3.20. **Marshall:** Aux., 2.20; S. S., 95c. **Minneapolis:** Fifth Ave., Aux., 5.40; S. S., 2.70; Linden Hills, Aux., 2.25; Lowry Hill, Aux., 1.80; Plymouth, Aux., 9.08. **St. Paul:** Olivet Ch., Aux., 5. **Wayzata:** Aux., 50c. Total, $33.08.

Legacy.

Northfield: M. W. Skinner, 166.67.

MISSOURI—$371.19.

(Donations, $17.13; Legacy, $354.06.)

Springfield: First Ch., 17.13.

Legacy.

Neosho: Caroline P. Dale, 354.06.

KANSAS—$168.95.

(Donations, $9.00; Legacy, $159.95.)

Ellis: First Ch., 5. **Highland:** Ch., 4.

Legacy.

Manhattan: Theo. C. Wells, 159.95.

NEBRASKA—$93.20.

(Donations, $51.53; Legacy, $41.67.)

Ainsworth: Ch., 28.30. **Arborville:** Ch., 12.10.: **Lincoln:** First Ch., 2. **Linwood** Ch., 9.13.

Legacy.

Lincoln: Rev. G. G. Poage, 41.67.

NORTH DAKOTA—$8.47.

Dickinson: First Ch., 5.47. **Elbowoods:** Ch., 3.

SOUTH DAKOTA—$20.09.

Bryant: Ch., 2. **Columbia:** Ch., 5.41. **Ipswich:** Ch., 6.08. **Redfield:** Ch., 6.60.

COLORADO—$200.74.

Denver: "Try Society" of Ohio Ave. Ch., for Marion, Ala., 10. **Fort Collins:** Plymouth Ch., 7.25. **New Windsor:** German Ch., 15.

Woman's Home Missionary Union of Colorado. Mrs. Charles Rogers, Treas.

Colorado Springs: First, 42.50; Second, 4. **Denver:** First, 15; Second, 9; Third, 4.15; Plymouth, 42; Boulevard, 19.34. **Grand Junction:** 8. **Greeley:** 9.50. **Montrose:** 4. **Pueblo:** First, 7. **Telluride:** 4. Total, $168.49.

OKLAHOMA—$3.00.

Gage: Ch., 3.

MONTANA—$12.00.

Absarokee: Ch., 2. **Billings:** First Ch., for Building Fund, Crow Agency, Mont., 10.

PACIFIC DISTRICT.

NORTHERN CALIFORNIA—$250.00.

Woman's Home Missionary Union of Northern California.

W. H. M. U., $250 ($200 of which for Grand View, Tenn, and $50 for No. Cal. Indians).

SOUTHERN CALIFORNIA—$116.67.

(Donation, $50; Legacy, $66.67.)

Los Angeles: Miss A. S., for Building Fund, Grand View, Tenn., 50.

Legacy.

Santa Barbara: Emily Beckwith, 66.67.

WASHINGTON—$8.67.

Christopher: Ch., 4. **Elk:** Ch., 1.15. **South Bend:** S. S., Lincoln Mem., 3.52.

ARIZONA—$2.00.

—— G. and B. F., for Building Fund, Grand View, Tenn., 2.

IDAHO, LEGACY—$16.67.

Post Mills: Rev. C. W. Mathews, 16.67.

UTAH—$1.50.

Salt Lake City: W. H. T., 1.50.

THE SOUTH, ETC.

NORTH CAROLINA—$12.50.

Bethel: Ch., 2. **Burlington:** Northern District Association, 2.25; S. S., 1. **Carters Mills:** Ch., 1. **Cedar Cliff:** Ch., 2. **Haywood:** First Ch., 1.75. **Tempting:** Southern N. C. District Assoc., 2.50.

SOUTH CAROLINA—$1.00.

Winnsboro: Plymouth Ch., 1.

KENTUCKY—$5.00.

Corbin: Ch., 5.

TENNESSEE—$1.00.

Grand View: L. M. M. for Building Fund, 1.

GEORGIA—$6.75.

Alford: Ch., 3.25 (of which 85 cents for Lincoln Mem.). **Hagan:** Ch., 3.50.

ALABAMA—$10.25.

Birmingham: First Ch., 4. **Mobile:** F. M., for Emerson Institute, 25c. **Thorsby:** Ch., 6.

TEXAS—$3.92.

Dallas: Central Ch., 3.92.

HAWAII—$557.80.

Hakalau: Ch., 1. **Hamakua:** Ch., 3. **Honolulu:** P. C. J., for Hawaiian Missions, 500. **Kaoha & Niola:** Ch., 1.90. **Kaumakapili:** Ch., 39.40. **Lanakila:** Ch., 2.50. **Waianae:** Ch., 10, for Hawaiian Missions.

CHINA—$59.00.

Rev. A. H. S., 59.

Summary for August, 1911.

Donations	$9,311.00
Legacies	4,811.49
Total	$14,122.49

SUMMARY.

Eleven Months, from Oct. 1, 1910, to Aug. 31, 1911.

Donations	$167,503.06
Legacies	77,689.28
Total	$245,192.34

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for August, 1911

FOR CHURCH BUILDING.

CALIFORNIA—$538.30.

NORTHERN CALIFORNIA -$350.42.

Angel's Camp: 10. **Berkeley:** 1st, 56.25. **Glen Ellen:** 7. **Lockeford:** 15. **Oakland,** Pilgrim, 12.17. **San Francisco:** Bethany, 25; First, 150. **San Jose:** 1st, 75.

SOUTHERN CALIFORNIA—$187.88.

Avalon: 1.20. **Claremont:** 12.94. **Eagle Rock:** 6.95. **Graham:** 6. **La Jolla:** 2.96. **Little Lake:** 1.52. **Los Angeles:** Garvanza, 2.28; Mt. Hollywood, 12; Olivet, S. S., 14.30; Park, 56c.; Pilgrim, 1.44; Plymouth, 6. **Monrovia:** 1.60. **Ontario:** 11.63. **Pasadena:** 1st, 16; North, 3.60. **Paso Robles:** 96c. **Pomona:** 30.22. **Redlands:** 1st, S. S., 34. **San Bernardino:** 2.52. **San Diego:** Logan Heights, 1.60. **San Jacinto:** 1.41. **San Luis Obispo:** 1.44. **Santa Ana:** 8. **Sierre Madre:** 5.60. **Sunol:** 1.15.

COLORADO—$63.10.

Colorado Springs: 1st, H. M. U., 10; 2nd, H. M. U., 2.50. **Crested Butte:** 7. **Denver:** 1st, H. M. U., 10; Plymouth, H. M. U., 10. **Grand Junction:** H. M. U., 3. **Highlandlake:** 2.60. **Montrose:** H. M. U., 2. **New Windsor:** 10. **Pueblo:** 1st, H. M. U., 2. **Telluride:** H. M. U., 4.

CONNECTICUT—$346.44.

Branford: 70. **Bridgewater:** 4.17. **East Haven:** 7.50. **Higganum:** 8.75. **Meriden:** 1st, 115. **Milton:** 2. **New Haven:** Plymouth, 31.60. **No. Stonington:** 15.25. **Plantsville:** 8.78. **Somersville:** 2.19. **Stratford:** 29.55. **Watertown:** First, 27.70. **West Suffield:** 2.05. **West Woodstock:** 3.17. **Winchester:** 7.28. **Woodbridge:** 11.45.

DISTRICT OF COLUMBIA—$16.70.

Washington: Ingram Memorial, 14.40; S. S., 2.30.

FLORIDA—$11.

Avon Park: Union, 2. **Cameron City:** 5. **Interlacken:** 4.

IDAHO—$10.

Mountain Home: 10.

ILLINOIS—$296.56.

Atkinson: 2. **Batavia:** 10.26; W. S., 2. **Chicago:** New 1st, W. S., 25; New 1st, 31.97. **Clifton:** W. S., 1. **De Kalb:** W. S., 1. **De Pue:** 1st, S. S., 5. **Des Plaines:** 1st, 2.64. **Evanston:** 1st, 75. **Geneseo:** W. S., 2.50. **Huntley:** C. E., 1. **La Harpe:** Ch. & S. S., 20.23. **Lombard:** W. S., 2. **Oak Park:** 2nd, W. S., 6; 3rd, W. S., 8; 15.79. **Peoria:** Plymouth, 4.20; Union, 24.50. **Princeton:** 1st, 6.84. **Roberts:** W. S., 2. **Rockford:** 1st, W. S., 2. **Roscoe:** 1st, 6.80. **Waverly:** 3. **Wheaton College:** 2. **Winnetka:** 33.83.

INDIANA—$13.

Coal Bluff: 12. **Whiting:** Plymouth, 1.

IOWA—$88.21.

Cedar Rapids: 1st, 8.46. **Clarion:** 1st, S. S., 2.01. **Earlville:** 5.97. **Grinnell:** 60c. **Iowa Falls:** 40. **Manchester:** 18. **Olds:** 2.70. **Old Mans Creek:** Welsh, S. S., 2.50. **Shenandoah:** W. H. M. U., 4. **Sloan:** 3.97.

KANSAS—$18.90.

Goodland: 2.10. **Kansas City:** Central, 6. **Wakefield:** 10.80.

MAINE—50.84.

Augusta: South, 5. **Bangor:** Forest Ave., 2. **Brunswick:** First, 32.44. **Norridgewock:** 6. **Portland:** Woodfords, W. H. M. U., 5.40.

MASSACHUSETTS—$550.51.

Barnstable: Centerville, 5.50. **Berkeley:** 7. **Blandford:** Second, 1. **Boston:** Jamaica Plain, Boylston, 3.33. **Bridgewater:** Scotland Trin., 1.35. **Carlisle:** 2.55. **Carver:** North, 5. **Cohasset:** 13.68. **Cummington:** 2.40. **Dover:** Evang., 1.94. **Dunstable:** 16.09. **Everett:** 1st, 14. **Fitchburg:** Finnish, 10. **Framingham:** So. Grace, 33.55. **Franklin:** 3.44. **Greenfield:** 2nd, 20. **Hollbrook:** Winthrop, 57.38. **Holyoke:** First, 29.04. **Ipswich:** 1st, 4. **Lowell:** Kirk Street, 29.75. **Lynn:** Chestnut St., 5; North, 20. **Mattapoisett:** 13.74. **Mt. Washington:** 2.40. **Needham:** Evang., 4.05. **Newbury:** 1st, 24. **No. Andover:** 11.84. **No. Reading:** Union, 7.40. **Peabody:** So., 27.67. **Springfield:** S. C. Burnham, 5. **Upton:** 3.24. **Wakefield:** First, 12.87. **Wellesley:** 76.52. **Wellesley Hills:** 22.85. **West Boylston:** 6.70; S. S., 6.81. **Westfield:** 2nd, 17. **Worcester:** Hope, 15. **Wrentham:** 7.42.

MICHIGAN—$41.14.

Imlay City: 15.14. **Jackson:** First, 11. **Pleasanton:** 1. **Romeo:** 10. **South Haven:** First, 4.

MINNESOTA—$185.75.

Akeley: 1.60. **Benson:** 1. **Cambria:** Salem (2), 120. **Dodge Center:** 4.57. **Excelsior:** 50c. **Grand Meadow:** 3.50. **Hawley:** Union, 2.07. **Marietta:** 2.24. **Marshall:** 50c. **Minneapolis:** 5th Ave., Aux., 90c.; S. S., 45c.; First, 75c.; Linden Hills, 50c.; Lowry Hill, 50c.; Park Avenue, 1; 6.50; Pilgrim, 75c.; Plymouth, 1.51; 25.41. **St. Paul:** Olivet, 40c. **Spring Valley:** 8.60. **Waterville:** 2.50.

MISSOURI—$14.

St. Louis: Reber Pl., 5. **Webster Grove:** 9.

MONTANA—$21.54.

Absarokee: 5. **Ballantine:** 7.54. **Big Timber:** 3. **Columbus:** 5. **Foster:** 1.

NEBRASKA—$48.

Avoca: 7. **Center:** 3. **Lincoln:** Lion Ger. Ev., 20. **Red Cloud:** 10. **West Cedar Valley:** Mr. W. A. Ayrop, 4. **Petersburg:** Mrs. M. Smith, 4.

NEW HAMPSHIRE—$35.22.

Chichester: 7. **Hampton:** 8.63. **Hollis:** 3.59. **Kensington:** 5. **New Fields:** 3. **Somersworth:** 5. **Wilmot:** 3.

NEW JERSEY—$21.10.

East Orange: 1st, 21.10.

NEW YORK—$172.58.

Barryville: 5.50. **Binghamton:** Mrs. H. C. Osterhout, 25.12. **Briar Cliff Manor:** 21.90. **Cortland:** H. E. Ranney, 100. **Norwich:** 3. **North Guilford:** 1. **Richville:** 2. **Salamanca:** 5.16. **Spencerport:** 3.90. **Syracuse:** Geddes, Mrs. Thos. S. Johnson, 5.

NORTH DAKOTA—$2.

Elbowoods: 2.

OHIO—$95.83.

Ashtabula: Finnish, 4; Second, 25. **Cincinnati:** Walnut Hills, 50.44. **Fort Recovery:** 6. **Tallmadge:** 10.39.

OKLAHOMA—$10.

Guthrie: Plymouth, 10.

OREGON—$3.

Wellsburg: 3.

PENNSYLVANIA—$17.75.

Carbondale: 1st, S. S., 4. **Spring Creek:** West, 1.20. **Pittsburgh:** Swedish, 7. **Spring Creek:** 5.55.

RHODE ISLAND—$327.21.

Blackstone: Woonsocket, 5. **Central Falls:** 9.97. **Kingston:** 60. **Providence:** S. S., Beneficent Ch., 1.22; Central, 248.35. **Tiverton:** 2.67.

SOUTH DAKOTA—$26.45.

Belle Fourche: 10.15. **Bon Homme:** 3.25. **Preston:** 1.50. **Redfield:** 1st, 11.55.

TEXAS—$9.76.

Dallas: Central, 9.76.

VERMONT—$55.87.

Barton: 5.37. **Greensboro:** 5.40. **McIndoes Falls:** 9.45. **Montpelier:** Bethany, 20. **Peacham:** 1.25. **Rochester:** 11.70. **Westminster:** 2.70.

WASHINGTON—$12.

Hartford: 2. **Port Angeles:** 1st, 10.

WISCONSIN—$66.68.

Ashland: W. M. S., 75c. **Beloit:** 1st, 2.50. **East Troy:** 2.50. **Iron River:** 2.38. **Lake Geneva:** 1st, W. A., 7. **Lone Rock:** 1.50. **Madison:** Plymouth, 4.05. **Mill Creek:** 4. **Milton:** 7.50. **Milwaukee:** Grand Ave., 2.75. **Pleasant Hill:** 2.75. **Potosi:** Mrs. Davis, 75c. **Princeton:** 2. **Pulcifer:** Pilgrim, 1.50. **Shullsburg:** 5.50. **Waukesha:** 2.25. **Wyalusing:** 2. **Waupun:** 15.

FOREIGN—$40.

China: Rev. A. H. Smith, 40.

INTEREST—$12.

Conn. & Pass River R. R. Co., 12.

LOANS REFUNDED—$4,260.

Fruitvale, Cal.: Northern, 25. **Atlanta, Ga.:** Union Cong'l Tab., 50. **New Plymouth, Idaho:** 50. **Englewood, Ill.:** North, 700. **Austin, Ill.:** First, 500. **Smith Center, Kansas:** 100. **New Orleans, La.:** Beecher Memorial, 15. **Thompsonville, Mich.:** 10. **So. Portland, Me.:** Bethany, 35. **Waltham, Mass.:** Swede, 190. **Minneapolis, Minn.:** Como Ave., 100. **Hannibal, Mo.:** Pilgrim, 10. **Neosho, Mo.:** 100. **Conway: N. H.:** 250. **Hastings, Nebraska:** German, 200. **Binghamton, N. Y.:** East Side, 150. **Syracuse, N. Y.:** Good Will, 1,500. **Ashtabula, O.:** Finnish, 25. **Pittsburgh, Pa.:** Swede, 250.

INTEREST ON CHURCH LOANS—$288.75.

Greeley, Colo.: First, 89.25. **Austin, Ill.:** 50. **Buffalo, N. Y.:** 50. **Cleveland, Ohio:** 60. **Philadelphia, Pa.:** Kensington, 39.50.

LEGACIES—$100.

Keosauqua, Ia.: L. Valentine, 100.

MISCELLANEOUS—$8.10.

Coal Bluff, Ind.: 6. **St. Ignace, Mich.:** Return Premium, 2.10.

FOR PARSONAGE BUILDING.

CALIFORNIA—$67.24.

NORTHERN CALIFORNIA—$52.50.

Ceres: On Loan, 12.50. **Sanger:** German, On Loan, 10. **Fruitvale:** 30.

SOUTHERN CALIFORNIA—$14.74.

Redlands: S. S., 1st, 14.74.

COLORADO—$100.

Claremont: 20. **Denver:** Harmon, Loan, 50. **Redvale:** First, 30.

CONNECTICUT—$117.50.

Ansonia: German, On Loan, 37.50. **Black Rock:** Mrs. Woodruff, 5. **Putnam:** C. E. Society, 25. **Southport:** Frances Wakeman, 50.

FLORIDA—$75.

Jacksonville: On Loan, 75.

IDAHO—$50.

Council: On Loan, 50.

ILLINOIS—$25.

Springfield: On Loan, 25.

IOWA—$35.

Belmond: On Loan, 35.

MASSACHUSETTS—$28.

Newton: Mrs. L. M. Cobb, 5. **Smiths:** Mrs. L. A. Smith, 20. **South Framingham:** Cynthia Kendall, 3.

MICHIGAN—$30.

Grand Ledge: On Loan, 30.

NEBRASKA—$50.

Bertrand: 25. **Grand Island:** 1st, On Loan, 25.

NEW YORK—$122.50.

Oseola: On Loan, 12.50. **Oswego:** Mrs. L. A. Burnham, 10. **Saratoga:** Mrs. Ricard, 100.

NORTH DAKOTA—$10.

Abercrombie: On Loan, 10.

OHIO—$25.

Springfield: Lagonda Av., On Loan, 25.

OKLAHOMA—$12.50.

Doby Springs: On Loan, 12.50.

OREGON—$25.

Ashland: On Loan, 25.

PENNSYLVANIA—$1.

Kendallville: Mrs. D. M. Pearson, 1.

SOUTH DAKOTA—$45.

Oacoma: On Loan, 20. **Highmore:** On Loan, 25.

UTAH—$25.

Park City: On Loan, 25.

WASHINGTON—$174.17.

Kalama: On Loan, 66.67. **Lowell:** On Loan, 12.50. **Seattle:** West, On Loan, 75. **South Bend:** On Loan, 20.

TOTALS.

Receipts for Church Building.....$7,878.29
Receipts for Parsonage Building..... 1,017.91

Total Receipts for the Month....$8,896.20

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for August, 1911

MAINE—$8.06.
Augusta: So. Parish, 5. **Portland:** Woodfords, 3.06.

NEW HAMPSHIRE—$17.04.
Hampton: 6.49. **Hollis:** 1.80. **Kensington:** 2.50. **Piermont:** W. A., 1.75. **Somersworth:** 1st, 2.50. **Wilmot:** 2.

VERMONT—$236.60.
(Donations, $31.12; Legacies, $205.48.)
Greensboro: 3.60. **McIndoes Falls:** 6.30. **Montpelier:** Bethany, 12. **Newfane:** S. S. Class, 4. **Westminster:** 1.80. **Weston:** 3.42.

Legacy.
Barton: Est. Mrs. M. A. French, 205.48.

MASSACHUSETTS—$236.75.
Blackstone: 5. **Boston:** Jamaica Plain, Boylston, 3.33. **Carlisle:** 2.10. **Centerville:** South, 5. **Cohasset:** 2nd, 11.09. **Dover:** Evan., 1.60. **Everett:** 1st, 12. **Franklin:** 3.01. **Greenfield:** 2nd, 18. **Ipswich:** 1st, 6. **Littleton:** 15.25. **Mt. Washington:** 2.10. **No. Andover:** 10.36. **No. Carver:** 5. **No. Orange:** 1. **Peabody:** South, 33.39. **Prescott:** 3.35. **Somerville:** O. T., 5. **So. Framingham:** Grace, 23.98. **So. Hadley:** 11.58. **Wakefield:** 1st, 38.61. **Wellesley Hills:** 1st, 20.

RHODE ISLAND—$159.83.
Providence: Central, 158.10. **Tiverton:** 1.73.

CONNECTICUT—$252.75.
Hartford: 1st, 72.61. **Higganum:** 10. **Milton:** 2. **New Britain:** 1st, 45. **New Haven:** Plym., 19.85; Grand Ave., 22. **No. Stonington:** 10. **Plantsville:** 5.68. **Somersville:** 1.31. **Stratford:** 1st, 22.45. **Watertown:** 1st, 25.30. **Westport:** 3.21. **West Suffield:** 1.64. **Winsted:** S. S. Class, 5. **Woodbridge:** 6.70.

NEW YORK—$38.24.
Canandaigua: 29.35. **Elmira:** St. Lukes, 3.20. **No. Guilford:** 1. **Norwich:** 1st, 3. **Spencerport:** 1.69.

NEW JERSEY—$12.59.
East Orange: 1st, 12.59.

PENNSYLVANIA—$24.05.
Ridgway: Friend, 15. **Spring Creek:** 3.33. **West Spring Creek:** 72c. **Wilkes-Barre:** 1st Welsh, 5.

DISTRICT OF COLUMBIA—$10.80.
Washington: Ingram Mem'l, 9.54; S. S., 1.26.

OHIO—$95.78.
Ashtabula: 2nd, 15. **Austinsburg:** 12. **Cincinnati:** Wal. Hills, 13.76. **Eagleville:** 3. **Ft. Recovery:** Pisgal, 2.25. **No. Fairfield:** 5. **Tallmadge:** 1st, 22.79; S. S., 10.38. **West Park:** 6. **Windham:** 1st, 5.60.

KENTUCKY—$9.
Newport: York St., 9.

INDIANA—$1.
Whiting: Ply., 1.

MICHIGAN—$13.25.
Romeo: 10. **St. Johns:** 3.25.

ILLINOIS—$199.43.
Chicago: New 1st, 16; Madison Av. S. S., 5. **Des Plaines:** 1.47. **Oak Park:** 3d, 11.40. **Ottawa:** 1st, 17.50. **Peoria:** Ply., 2.50. **Princeton:** 1st. 5.13. **Roscoe:** 1.70. **Winnetka:** 33.83. Woman's Home Miss. Union, 104.90.

WISCONSIN—$4.50.
Madison: Ply., 4.50.

MINNESOTA—$83.80.
Marietta: 1.12. **Minneapolis:** Ply., 51.33; Park Ave., 3.25; Lyndale S. S. Class, 5. **Sleepy Eye:** 3.25. Woman's Home Miss. Union, 19.85.

IOWA—$23.80.
Earlville: 5.25. **Manchester:** 12. **Sloan:** 2.87. Woman's Home Miss. Union, 3.68.

NORTH DAKOTA—$11.
Elbowoods: 1. **Fargo:** 1st L. M. S., 10.

SOUTH DAKOTA—$5.95.
Bryant: 1. **Redfield:** 4.95.

COLORADO—$56.20.
New Windsor: German, 25. Woman's Home Miss. Union, 31.20.

TEXAS—$3.26.
Dallas: Cent., 3.26.

MONTANA—$1.
Absarokee: 1.

OREGON $1.67.
Lebanon: Friend, 1.67.

WASHINGTON—$4.50.
Christopher: 2. **Seattle:** Prospect, 2.50.

CALIFORNIA—$113.35.
Avalon: 15c. **Berkeley:** 1st, 13.75; North, 5. **Claremont:** 1.62. **Eagle Rock:** 41c. **Graham:** 75c. **La Jolla:** 37c. **Los Angeles:** Park, 7c.; Ply., 75c.; Olivet, 20c.; Garvanza, 28c.; Mt. Hol., 1.50; Pilg., 18c. **Little Lake:** 19c. **Monrovia:** 20c. **Oakland:** Pilg., 1.06. **Ontario:** Bethel, 1.45. **Pasadena:** North, 45c.; 1st, 2. **Paso Robles:** 12c. **Pomona:** 3.78. **Redlands:** 4.25. **San Bernardino:** 1st, 32c. **San Diego:** Logan Heights, 20c. **San Francisco:** 1st, 50. **San Jacinto:** 17c. **San Luis Obispo:** 18c. **Santa Ana:** 1. **Santa Cruz:** 16.25. **Santa Rosa:** K. E. S., 6. **Sierra Madre:** 70c.

CHINA—Friend, $25.84.

Donations	$1.444.56
Legacies	205.48
Total	$1.650.04

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston. Mass.

July, 1911

ALABAMA—
Beloit: Union S., 2.94. **Hanceville:** C. & S., 5. **Pleasant Hill:** 1. **Thorsby:** C. & S., 7. Total, $15.94, of which $14.94 is C. D. Coll'ns.

ALASKA—
Douglas: First C. & S., 10. Total, $10, which is a C. D. Coll'n.

ARIZONA—
Prescott: First S., 13.35. Total, $13.35, which is a C. D. Coll'n.

ARKANSAS—
Gentry: S., 6.10. **Texarkana:** S., 18.79. Total, $24.89, which is C. D. Coll'ns.

NORTHERN CALIFORNIA—

Berkeley: North, 13; W. S., 1.60. **Black Diamond:** W. S., 5. **Blue Canon:** S., 2.80. **Campbell:** C. & S., 10.79. **Clipper Gap:** S., 4.35. **Cloverdale:** 13. **Cotati:** S., 2.34. **Cottonwood:** S., 5. **Elkhorn:** S., 3.73. **Fresno:** First, 3.50. **Lockeford:** S., 5. **Loomis:** S., 1.85. **Martinez:** S., 7. **Mill Valley:** C. & S., 5.15. **Oakland:** First, 186.68; S., 58.90; Plymouth S., 12.83. **Redwood:** C. & S., 25.89. **San Francisco:** Bethany S., 7.50; Pilgrim S., 5. **San Jose:** C. & S., 31.32. **San Rafael:** S., 2.40. **Walnut Grove:** S., 1. **Weaverville:** 25. **Woodside:** S., 3.75. Pulpit Supply, 3.10. Total, $447.48, of which $427.78 is C. D. Coll'ns and $6.60 is received through W. H. M. U.

SOUTHERN CALIFORNIA—

Aliso: S., 5. **Arrowhead:** S., 2.97. **Buena Park:** S., 8.54. **Calexico** and **Heber:** S., 23.15. **Dehesa:** S., 58c. **Escondido:** S., 14.50. **Highland:** S., 29.25. **Jasper:** S., 7.70. **La Jolla:** S., 12.25. **La Mesa:** S., 2.43. **Linda Vista:** S., 2.50. **Los Angeles:** First S., 30; West End S., 3.48; Olivet S., 7.64; Brooklyn Heights S., 7.15; Garvanza S., 13.50; Mt. Hollywood S., 9. **Manhattan:** S., 3. **Monrovia:** S., 5.88. **National City:** S., 20.23. **Palms:** S., 7.25. **Panama:** S., 6.50. **Perris:** S., 6.83. **Poway:** S., 1.50. **Redondo Beach:** S., 10. **Rialto:** S., 10.53. **San Bernardino:** Bethel S., 1.50. **San Diego:** Logan Heights S., 5.86. **Verdi:** S., 4.82. **Villa Park:** S., 7.12. **Wasco:** S., 2.20. Total, $272.86, of which $264.89 is C. D. Coll'ns.

COLORADO—

Boulder: First, 15. **Bovina:** S., 1. **Colorado City:** S., 2. **Colorado Springs:** First C. & S., 17.31; Hillside S., 2.88. **Craig:** S., 5. **Creede:** S., 3. **Denver:** First S., 20.56; Second S., 3.52; Third, 2.15; S., 6.82; Pilgrim S., 5.20; Villa Park S., 8. **Eaton:** S., 30. **Flagler:** S., 2. **Fort Collins:** German S., 7.50. **Julesburg:** S., 3.47. **Pueblo:** Minnequa, 2. **Steamboat Springs:** 12.40. Total, $149.81, of which $130.66 is C. D. Coll'ns.

CONNECTICUT—

Ashford: 1.29. **Bridgeport:** King's Highway, 12.63. **Bridgewater:** C. & S., 5.56; 11.70. **Buckingham:** S., 10. **Centerbrook:** 1. **Cheshire:** S., 15.18. **Cornwall:** West S., 6.86. **Cromwell:** 8.74. **Danielson:** 4.49; S., 13.70. **Darien:** 8.89. **Derby:** Second S., 24.40. **Eastford:** 4. **East Woodstock:** S., 25. **Farmington:** S., 17. **Franklin:** 4.50. **Goshen:** S., 8.25. **Granby:** South S., 6. **Greenfield Hill:** C. & S., 18.97. **Greenwich:** Stanwich S., 23.38. **Hampton:** S., 6.25. **Hanover:** C. & S., 10.16. **Meriden Center:** S., 15. **Middlebury:** S., 15. **New Haven:** First S., 5; Westville, 5; Humphrey St. S., 13.80. **North Haven:** 28.87. **North Madison:** 2.78. **Norwich:** Second, 8.27. **Old Saybrook:** 7.92. **Pomfret Center:** S., 6.50. **Preston:** S., 5. **Prospect:** S., 6.03; 5.85. **Redding:** 5. **Salem:** 4.25. **Shelton:** S., 21.98. **Simsbury:** 33. **Somersville:** S., 12.50. **South Glastonbury:** 2.53; S., 4. **Stafford Springs:** 19.28. **Terryville:** 26.16. **Thomaston:** 10.73; S., 25. **Thompson:** S., 18.44. **Torrington Center:** 24.77; S., 3.82. **Warren:** S., 8. **Waterbury:** Second S., 71.06; Bunker Hill S., 5. **West Hartford:** S., (add'l), 1.66. **West Haven:** S., 37.80. **Westminster:** 2.50. **Wethersfield:** S., 10.10. **Williamsville:** S., 10. **Willimantic:** 22.05. **Windham:** 24.87; South Branch, 18.50. **Woodbridge:** S., 5. **Woodstock:** 20.15. Total, $821.12, of which $405.64 is C. D. Coll'ns.

DISTRICT OF COLUMBIA—

Washington: First, 36; Plymouth, 43c. Total, $36.43.

FLORIDA—

Avon Park: 4.70. **Ormond:** 20. **Philips:** 2. Total, $26.70.

GEORGIA—

Augusta: S., 2. **Barnesville:** S., 15.50. **Lindale:** S., 2.66. **Savannah:** First S., 3. **Woodbury:** Jones Chapel S., 3.30. Total, $26.46, of which $24.46 is C. D. Coll'ns.

IDAHO—

Atlanta: S., 6.18. **Medimont:** S., 35c. **Mountain Home:** 7. **Weiser:** 10. **Westlake:** C. & S., 2.75. Total, $26.28, of which $18.93 is C. D. Coll'ns.

ILLINOIS—

Atkinson: S., 4. **Aurora:** First S., 15.06; New England, 7.50. **Bartlett:** S., 7. **Batavia:** C. & S., 9.57. **Belvidere:** S., 4.13. **Beverly:** 1.30. **Big Rock:** Welsh, 8. **Big Woods:** 5.30; W. S., 1. **Bloomington:** S., 10. **Brimfield:** S., 10.28. **Buda:** 10. **Bunker Hill:** 5.38. **Caledonia:** S., 3. **Canton:** W. S., 65c. **Champaign:** 18.70. **Chandlerville:** S., 10. **Cherry:** S., 8.03. **Chesterfield:** S., 1.50; Albany S., 7.66. **Chicago:** New First S., 40.87; New England, 15.95; South, 7.93; W. S., 2; Pilgrim, 9.45; Christ, German S., 5; C. E., 90c.; Bowmanville S., 13.50; Warren Ave., 10.64; Green St. S., 12; Rogers Park S., 31.28; Mont Clare S., 9.79; Ewing St. S., 17.20; Bethesda S., 22; Brainerd S., 7; West Pullman, First S., 3; Mayflower S., 10.81; Madison Ave. S., 18; Garfield Park, 11; Pilgrim Mayflower, 3. **Chillicothe:** 6. **Cobden:** 5; Union, 3. **Cragin:** 5. **Crete:** S., 6.68. **Dalzell:** S., 2.03. **Danville:** First, 6. **De Kalb:** First S., 7.50; Swedish S., 5. **Dwight:** 5. **East Moline:** S., 1. **Edelstein:** 2. **Elmwood:** 3. **Emington:** S., 10. **Freeport:** S., 2. **Garden Prairie:** C. E., 3. **Godfrey:** S., 6.16. **Gray's Lake:** S., 6.20. **Griggsville:** C. & S., 13.54. **Highland:** S., 2. **Hinsdale:** S., 19.96. **Huntley:** C. & S., 5.09. **Illini:** 15. **Kewanee:** W. S., 2. **La Harpe:** 12. **La Salle:** 15. **La Vergne:** S., 4. **Lombard:** S., 9.60. **McLean:** S., 12. **Mattoon:** First S., 17. **Maywood:** S., 20. **Mazon:** 3.50. **Melville:** 5. **Mendin:** S., 20. **Millburn:** S., 17. **Moline:** Second S., 17.01; Union W. S., 2. **Morgan Park:** S., 20; Pansy Club, 5. **Morris:** S., 5. **Mounds:** 4.50; S., 7.50. **Mt. Palatine:** S., 7.90. **Neponset:** S., 10. **Oak Lawn:** 1. **Oak Park:** Fourth S., 2.22. **Seward:** First, 5. **Sheffield:** 27. **Sherrard:** S., 5.52. **Somonauk:** S., 4. **Springfield:** First, 16.79. **Stark:** S., 1.80. **Sterling:** 16.50. **Stillman Valley:** S., 7.48; C. E., 50c. **Summit:** S., 3.26. **Union:** S., 1.34. **Villa Park:** S., 4.43. **Wataga:** 1.94. **Waukegan:** S., 10.34. **Waverly:** C. E., 1. **Wayne:** S., 23.70. **Wheaton College:** S., 6.05. **Winnebago:** 5. **Woodburn:** S., 8. **Wythe:** S., 7.77. **McMillen Memorial Fund—Chicago:** Rogers Park S., 20. **Mendin:** 5. Total, $1,150.96, of which $1,080.31 is C. D. Coll'ns and $23.60 is received through W. H. M. U.

INDIANA—

Angola: C. & S., 10. **Fort Wayne:** S., 15. **Hammond:** S., 2.40. **Indianapolis:** First, 4; S., 10; Brightwood S., 5. **Marion:** Temple S., 5. **Michigan City:** Emanuel S., 2. **Orland:** W. S., 10. **Porter:** S., 10. **Shipshewana:** S., 2. Total, $75.40, of which $46.40 is C. D. Coll'ns and $25.00 is received through W. H. M. U.

IOWA—

Anita: S., 8.65. **Atlantic:** S., 24.02. **Bear Grove:** S., 11.78. **Belle Plaine:** S., 10. **Burlington:** S., 20. **Cedar Falls:** 22. **Cedar Rapids:** First S., 21.82. **Central City:** S., 7. **Cherokee:** S., 17.80. **Chester Center:** 10. **Cincinnati:** S., 2.35. **Clinton:** S., 8. **Council Bluffs:** People's, add'l, 1. **Cresco:** 13; W. S., 2. **Creston:** First S., 10. **Cromwell:** S., 10.23.

Decorah: S., 12.05. **Des Moines:** Greenwood S., 14.20. **De Witt:** S., 8.15. **Dinsdale:** S., 6.75. **Dunlap:** S., 9.75. **Earlville:** S., 11.45. **Eldora:** 12; S., 8.18. **Ellsworth:** S., 3.43. **Fairfield:** S., 10. **Glenwood:** 2.70; 9.74. **Goldin:** S., 10. **Gowrie:** S., 4.16. **Green Island:** S., 3. **Grinnell:** W. S., 90c. **Ionia:** S., 4.90. **Jackson:** S., 3.38. **Kingsley:** S., 10.35. **Lakeview:** S., 4.62. **Le Mars:** 8.07; S., 5. **Lincoln:** S., 5. **Maquoketa:** 11.67. **Marion:** S., 6.75. **Marshalltown:** 39. **Mason City:** S., 20.08. **Milford:** S., 4.68. **Mitchellville:** S., 11. **Mooreland:** S., 5. **Old Man's Creek:** 10. **Oskaloosa:** 3.70. **Ottumwa:** Plymouth S., 5. **Postville:** S., 8.70. **Reinbeck:** S., 10.19. **Riceville:** 20.37. **Sibley:** W. S., 3.10. **Spencer:** S., 10.60. **Tabor:** 18.50. **Van Cleve:** S., 5. **Washta:** S., 5.95. **Waverly:** 14.24. **Weaver:** S., 2.23. **Winthrop:** S., 2.71. Total, $575.90, of which $490.43 is C. D. Coll'ns and $6.00 is received through W. H. M. U.

KANSAS—

Almena: C. & S., 3.56. **Alton:** C. & S., 10. **Council Grove:** S., 9. **Dial:** C. & S., 1.55. **Dover:** S., 5. **Downs:** C. & S., 10. **Fort Scott:** C. & S., 3.30. **Garnett:** C. & S., 4. **Goshen:** C. & S., 12. **Great Bend:** C. & S., 13.96. **Hiawatha:** S., 8.30. **Highland:** C. & S., 10.49. **Kansas City:** Central C. & S., 5; Argentine C. & S., 6. **Leona:** C. & S., 4. **Linwood:** C. & S., 4. **Louisville:** C. & S., 2. **Muscotah:** C. & S., 18. **Neosho Falls:** C. & S., 4.30. **Newchatel:** C. & S., 3. **Newton:** C. & S., 12. **Osborne:** W. S., 2. **Pantteg:** C. & S., 2. **Sherman:** C. & S., 2. **Tonganoxie:** W. S., 7.50. **Topeka:** North C. & S., 6.25. **Udall:** C. & S., 4.23. **Valley:** C. & S., 1.30. **Valley Falls:** C. & S., 5.25. **Wakarusa Valley:** C. & S., 6. **Wakefield:** S., 7.75. **Western Park:** C. & S., 3. Total, $196.74, of which $187.24 is C. D. Coll'ns and $9.50 is received through W. H. M. U.

KENTUCKY—

Newport: L. A., 45c.

LOUISIANA—

Abbeville: S., 1. **Elton:** 2.25. **Iowa:** S., 4; 2. **New Orleans:** Playring Mem'l S., 1.50. Total, $10.75, of which $2.50 is C. D. Coll'ns.

MAINE—

Acton: S., 4. **Bangor:** First, 5.95. **Brewer:** First, 2.68. **Buxton:** First S., 5.69. **Cumberland Mills:** Warren, 40. **Farmington:** 7. **Foxcroft and Dover:** C. & S., 13.41. **Gardiner:** South, 7.63. **Hampden:** 1.80. **Lewiston:** S., 4.40. **Madison:** S., 18.07. **Orrington:** East C. & S., 2. **Portland:** Woodfords, 6.38; 16.90. **Saco:** 6.51. **Standish:** S., 3.21. **Temple:** S., 2.50. **Turner:** S., 3.50. **Westbrook:** 2.82. **York:** First, 7.55. Total, $162.00, of which $42.20 is C. D. Coll'ns.

MASSACHUSETTS—

Abington: 7.24. **Amesbury:** Union, 4.15. **Amherst:** Second S., 2.54; North S., 5. **Andover:** Seminary S., 15. **Athol:** 18.66. **Bedford:** S., 11.11. **Berkley:** S., 4. **Berlin:** 12. **Beverly:** Dane St., 36. **Blanford:** First C. & S., 7.92. **Boston:** Dorchester, Second, 30.99; J. J. A., 80; Brighton, 6.36; Roxbury, Eliot, 4.27; Jamaica Plain, Central S., 10; Roxbury, Immanuel—Walnut Ave. S., 25. **Braintree:** First, 5.10. **Brockton:** Wendell Ave., 7. **Brookline:** Harvard, 126.62. **Cambridge:** Pilgrim, 12.45. **Chelsea:** First, 9.60. **Clayton:** Union S., 4. **Cummington:** 1.68. **Dedham:** S., 8.09. **Dennis:** South, 4. **Easton Center:** S., 7.65. **Edgartown:** S., 5. **Everett:** Mystic Side, 6.39. **Framingham:** Plymouth, 15. **Greenfield:** First C. & S., 14. **Hanson:** South, 2. **Haverhill:** Bradford, 9.04; Center, 6.12; Riverside Mem'l, 5; S., 5; Ward Hill, 1. **Holden:** 2.24. **Hollister:** 6. **Lancaster:** S., 6. **Lee:** S., 10. **Lenox:** 10.56. **Leominster:** 37.43; C. & C. E., 2.92. **Lowell:** Kirk St., 22.75; 25.25; High St., 11.81. **Mansfield:** 12.07. **Mattapoisett:** 10; S., 2. **Methuen:** 22.71. **Middleboro:** First, 13. **Millis:** 1.87. **Milton:** S., 3.85. **Monterey:** S., 6.40. **Natick:** S., 10.03. **Needham:** 3.04. **New Bedford:** North, 7.78. **Newbury:** S., 10. **New Marlboro:** First, 2.50. **Newton:** First, 28.54; Eliot, 29. **North Adams:** 39. **Northampton:** Edwards S., 53.57. **North Attleboro:** Oldtown, 7.88; Trinity S., 4.55. **Northboro:** C. & S., 13. **North Brookfield:** 18.51; S., 5. **North Reading:** C. & S., 9.28. **Norton:** 2.64. **Oakham:** 15.51. **Pittsfield:** South, 12.70. **Plainfield:** S., 1.40. **Plymouth:** Pilgrimage, 10. **Quincy:** Atlantic S., 7.50. **Reading:** 33.05. **Rockport:** Pigeon Cove S., 3.50. **Sherborn:** S., 5. **Shrewsbury:** 15. **Southampton:** 18. **South Hadley:** L. B. S., 25. **Southwick:** 4.54. **Spencer:** 50. **Springfield:** First, 4.86; South, 35.39; Park, 16.04. **Taunton:** East, 2.63; S., 2.68. **Topsfield:** S., 1.62. **Upton:** 2.63. **Uxbridge:** 4.81. **Waltham:** 6.50. **Ware:** First C. & S., 2.50. **Warren:** S., 10. **Wellesley Hills:** 25.09. **Westboro:** 17.20. **West Boylston:** S., 25. **Westfield:** First, 27.37. **Westford:** C. & S., 13. **Westminster:** 4.28. **Weymouth:** First, 10; Old South S., 5.82. **Whitman:** C. & S., 16.50. **Wilbraham:** North, 5.46. **Winchendon:** North, 12.05. **Woburn:** First, 70. **Worcester:** Piedmont, 90; Bethany S., 12. **Yarmouth:** S., 6. **Springfield:** S., 4.94. W. H. M. A. of Mass. and R. I., 150. Total, $1,771.73, of which $232.35 is C. D. Coll'ns and $150.00 is received through W. H. M. A.

MICHIGAN—

Bradley: S., 1.30. **Grand Rapids:** Second, 13. **Hopkins:** 8.40. **Lyme:** S., 5.23. **Old Mission:** S., 2.33. **Olivet:** S., 8.37. **Otsego:** S., 6.65. **Richmond:** S., 9.50. **Rockford:** S., 8. **Sherman:** S., 3. **Three Oaks:** 24.86. **Tipton:** S., 4. **Wheatland:** S., 6.05. Total, $110.69, of which $53.15 is C. D. Coll'ns.

MINNESOTA—

Appleton: 5.26. **Cass Lake:** 4.44. **Cedar Spur:** C. & S., 80c. **Claremont:** 50c. **Comfrey:** C. & S., 3.76. **Duluth:** Pilgrim, 38.77. **Excelsior:** C. & S., 15.58; Minnewashta S., 3.05. **Fair Oaks:** S., 3.30. **Felton:** 2. **Glencoe:** C. & S., 12.56. **Groveland:** C. & S., 2.35. **Hawley:** 4.50. **Hutchinson:** C. & S., 10. **Lake Benton:** S., 1.80. **Lake City:** First C. & S., 8.94. **Madison:** S., 8.32. **Mankato:** First S., 9.34. **Marietta:** S., 4.45. **Minneapolis:** Pilgrim, 8.50; Vine, 7.17; Como Ave. W. S., 6; Open Door C. & S., 3.46; Lyndale S., 33.26; Bethany S., 5.55; 38th St. S., 5.46. **Moorhead:** S., 11.22. **Morristown:** C. & S., 4.80. **New Brighton:** C. & S., 7.30. **New Richland:** S., 3.30. **Orrock:** C. & S., 8. **Paynesville:** C. & S., 6.55. **Pelican Rapids:** S., 5. **Plainview:** 4. **Rochester:** 9.60. **St. Paul:** Plymouth, 16.43; Olivet, Merriam Park W. S., 3.75; People's, 20; Cyril S., 7.75. **Sauk Center:** 3.10. **Selma:** S., 1.95. **Stewartville:** S., 7. **Wabasha:** S., 4.58. **Waseca:** C. & S., 12.66. **Waterville:** C. & S., 2.50. **Wayzata:** S., 14.47. Total, $363.08, of which $283.33 is C. D. Coll'ns and $9.75 is received through W. H. M. U.

MISSOURI—

Bevier: First S., 6.50. **Carthage:** 4.40. **Honey Creek:** S., 4. **Kansas City:** Met. Tab. S., 12; Roanoke S., 2. **Lebanon:** 6.85. **Nichols:** S., 2.15. **St. Joseph:** Plymouth S., 3.40. **St. Louis:** Pilgrim, 6.01; Hope S., 10; Immanuel S., 5; Greenwood S., 4.02. **Sedalia:** First S., 22.81. **Willow Springs:** S., 2.35. Total, $91.49, of which $50.63 is C. D. Coll'ns.

MONTANA—

Absarokee: 1.26. **Big Timber:** 2. **Columbus:** 3. **Dodson:** 1. **Fort Shaw:** S., 1.50. **Foster:** 1. **Great Falls:** 1.80. **Hidden Water:** C. & S., 1.72. **Merino:** 95c. **Plains:** C. & S., 3. **Pompey's Pillar:** S., 1. Total, $18.23, of which $12.51 is C. D. Coll'ns.

NEBRASKA—

Ainsworth: C. & S., 25.54. **Arborville:** S., 15.97. **Arcadia:** S., 4.10. **Arlington:** C. & S., 13.25

Aurora: C. & S., 27.64. **Bertrand:** C. & S., 15.25. **Bladen:** S., 4. **Bloomfield:** C. & S., 14. **Brewster:** S., 2.48. **Burwell:** C. & S., 18.25. **Butte:** S., 10. **Campbell:** S., 5.50. **Camp Creek:** S., 8.10. **Carroll:** Welsh, 7.40. **Center:** S., 3.90. **Clarks:** S., 8.40. **Cortland:** S., 13.15. **Cowles:** C. & S., 19. **Crawford:** C. & S. 7. **Creighton:** C. & S., 25. **Dodge:** S., 5.48. **Doniphan:** S., 4.16. **Dunning:** S., 4.80. **Fairmont:** S., 20.23. **Farnam:** S., 10.60. **Friend:** German, 5. **Grand Island:** S., 17.21. **Grant:** S., 6.65. **Harvard:** S., 12. **Hemingford:** S., 7.21. **Indian Creek:** S., 2. **Irvington:** S., 11.50. **Kennedy:** S., 10. **Keystone:** S., 4. **Leigh:** S., 14.21. **Liberty:** S., Congregational, 15. **Linwood:** S., 10. **Milford:** S., 8.13. **Naper:** S., 2.75. **Neligh:** Lawn Ridge S., 2.61. **New Castle:** S., 5. **Omaha:** St. Mary's Ave. S., 25; Plymouth S., 20.60; Cherry Hill S., 10; Hillside, 24; Chapel of Carpenter S., 8. **Paisley:** S., 10.50. **Purdum:** S., 1.33. **Red Cloud:** 13; S., 8. **Reno:** S., 3.50. **Rising City:** S., 5. **Santee:** 6.41. **South Platte:** S., 5.05. **Stockville:** S., 4.79. **Trenton:** S., 18.03. **Uehling:** S., 3.23. **Wahoo:** C. & S., 10.66. **Wallace:** S., 2.75. **Wilcox:** C. & S., 15. **Wisner:** S., 9.34. **Wood Lake:** Cherry Valley S., 1.20. Supplies: 25c. Collection: 29.20. Total, $661.61, of which $648.36 is C. D. Coll'ns.

NEVADA—

Reno: First S., 14.78.

NEW HAMPSHIRE—

Bennington: S., 11.82. **Boscawen:** Penacook, 6.90. **Claremont:** 4.42. **Croyden:** 2.05. **Epping:** 5. **Gilmanton:** Iron Works, 2.75. **Hillsboro Center:** S., 2. **Hinsdale:** S., 10. **Keene:** First C. E., 20. **Laconia:** 11. **Manchester:** Franklin St., 20. **Mason:** 2.25. **North Hampton:** 9.55. **Pelham:** 6. **Plymouth:** 10. **Portsmouth:** 91. **Sanbornton:** S., 8. **Stratham:** C. & S., 7. **Swanzey:** C. & S., 4. **Wakefield:** 3.61. **Walpole:** 12.59. Total, $249.94, of which $81.91 is C. D. Coll'ns.

NEW JERSEY—

Chatham: S., 10. **Glen Ridge:** 10. **Martinsville:** S., 2. **Montclair:** First S., 20. **Newark:** Jube Mem'l S., 42. **Nutley:** S., 3.70. **Passaic:** S., 12.92. Total, $100.62, of which $28.62 is C. D. Coll'ns.

NEW YORK—

Aquebogue: 7.10. **Bay Shore:** S., 15.34. **Briarcliff Manor:** S., 33.87. **Brooklyn:** Church of Pilgrims, 39.90; Park S., 7.88; Bethesda S., 10; Ocean Ave., 6. **Canandaigua:** 46.80. **Corning:** S., 3.58. **Cortland:** Friend, 100. **Danby:** S., 5.50. **East Rockaway:** S., 4. **Elbridge:** S., 9.45. **Fairport:** S., 12.41. **Flushing:** First, 16. **Gaines:** C. & S., 5. **Greene:** 4.07; 3.93. **Honeoye:** S., 8. **Jamestown:** First S., 50. **Kiantone:** 2. **Middletown:** North St. S., 10. **Munnsville:** S., 3. **Niagara Falls:** Pilgrim, 2.75. **Norfolk:** S., 3. **North Evans:** 2. **Orient:** S., 13.25. **Osceola:** S., 7.32. **Patchogue:** S., 10. **Port Leyden:** 6. **Reed Corners:** 6.06. **Spring Valley:** S., 5. **Syracuse:** Geddes S., 10.45. **Tallman:** S., 5.55. **West Bloomfield:** S., 11.76. **West Groton:** 5.50. **Westmoreland:** S., 6. **Woodville:** 2. Total, $500.47, of which $196.08 is C. D. Coll'ns.

NORTH CAROLINA—

Bethel: S., 75c. **Broadway:** C. & S., 1. **Cedar Cliff:** S., 2. **Concord:** S., 1.60. **High Point:** S., 4. **Little's Mills:** C. & S., 3.35. **Mooresville:** 2. **Mt. Gilead:** S., 3.75. **Mt. Pleasant:** S., 1. **Pekin:** 1. **Sanford:** C. & S., 1.50. **Sedalia:** S., 3.25. **Shinnsville:** C. & S., 4. **Vander:** 2. **Wadsworth:** 1.50. Total, $32.70, which is C. D. Coll'ns.

NORTH DAKOTA—

Antelope: S., 1.21. **Beach:** C. & S., 19. **Birdsell:** 2.50. **Brantford:** 5.50. **Buchanan:** C. & S., 3.88. **Cayuga:** C. & S., 2.20. **Coulee:** 83c. **Crary:** C. & S., 16.41. **Dawson:** C. & S., 13.50. **Dwight:** C. & S., 6.65. **Elbridge:** C. & S., 10. **Fingal:** C. & S., 9.91. **Gardner:** C. & S., 12. **Glen Laurel:** S., 1.06. **Hankinson:** S., 6.22. **Hayden:** S., 1.65. **Haynes:** C. & S., 2.94. **Highland:** C. & S., 2.25. **Hillsboro:** C. & S., 7.13. **Hope:** C. & S., 25. **Jamestown:** C. & S., 15. **Marston Moor:** C. & S., 1.35. **Massey:** S., 88c. **Mayville:** C. & S., 16.18. **Mott:** C. & S., 5. **Nekoma:** C. & S., 6. **New England:** C. & S., 8.15. **Niagara:** C. & S., 8.72. **Palermo:** 60c. **Petrel:** C. & S., 2.94. **Pettibone:** C. & S., 2. **Prairie Chapel:** S., 2.60. **Reeder:** C. & S., 7.09. **Regan:** 85c. **Regent:** S., 1.67. **Richardton:** 85c. **Sawyer:** S., 2.35. **Sykeston:** C. & S., 6.97. **Tappen:** C. & S., 70c.; Hope S., 8.25. **Tolna:** C. & S., 6. **Tuttle:** 1.98. **Underwood:** C. & S., 16.98. Total, $272.95, of which $253.37 is C. D. Coll'ns.

OHIO—

Akron: First S., 61.56; West W. S., 2.38. **Amherst:** 10; S., 9. **Ashtabula:** First W. S., 2.70. **Austinburg:** W. S., 90c. **Barberton:** 15. **Belpre:** S., 5.50. **Brecksville:** S., 8.80. **Burton:** C. E., 45c. **Centennial:** 25c. **Cincinnati:** Walnut Hills W. S., 2.88; C. E., 1.80; North Fairmount W. S., 30c. **Cleveland:** Archwood Ave. S., 30; First, 3.66; W. S., 9; Euclid Ave. W. A., 19.20; Kinsman Road S., 20; Pilgrim W. S., 5.62; Mt. Zion W. S., 1.35; Puritan W. S., 70c.; Union W. S., 98c.; Bethlehem W. S., 1.80; Park W. S., 90c.; Hough Ave., 9.96; S., 15; Trinity W. S., 1.12; Mizpah, 5. **Columbus:** First, 22.50; Eastwood, 6; South S., 10. **Dover:** North C. & S., 10. **East Cleveland:** W. S., 3.16. **Elyria:** First, 30; W. S., 3.60. **Fredericksburg:** W. S., 72c. **Garrettsville:** S., 10. **Grafton:** S., 6.31. **Hamilton:** 3. **Ireland:** S., 3. **Isle St. George:** C. & S., 90c. **Kent:** W. S., 1.14. **Kirtland:** S., 3.25. **Lexington:** 6. **Litchfield:** S., 12. **Lorain:** First S., 15.75; W. S., 3.96. **Madison:** W. S., 2.70. **Mansfield:** First S., 38.55. **Marietta:** First W. S., 3.60; Harmar W. S., 70c.; Putnam S., 3.60. **Marysville:** S., 6. **Medina:** W. S., 4.05. **Mount Vernon:** 5; W. S., 1.35. **Newark:** First C. E., 50c.; Plymouth L. A., 68c. **North Fairfield:** W. S., 54c. **North Olmstead:** 15. **Oberlin:** First, 50.27; S., 6.66; Second, 21.17; S., 3.55; 11.74; W. S., 2.25. **Olmstead Falls:** S., 8.20. **Parkman:** 4.50. **Pierpont:** 3. **Ravenna:** W. S., 1.50. **Richfield:** S., 7. **Rockport:** S., 12.43. **Rootstown:** C. & S., 23.07. **Ruggles:** 4.49. **Somerdale:** 2.85. **Springfield:** First W. S., 3.60. **Strongsville:** W. S., 54c. **Sullivan:** S., 10. **Tallmadge:** W. S., 1.80. **Toledo:** First, 16.41; Second, J. M. C., 46c.; Central W. S., 1.80; Birmingham, 2.94. **Wakeman:** S., 12. **Wayne:** S., 15; W. S., 2.21; C. E., 45c. **Wellington:** W. S., 1.35. **Youngstown:** W. S., 1.80. **Zanesville:** S., 25. **McMillen Memorial Fund—Lyme:** 12. Total, $749.41, of which $452.76 is C. D. Coll'ns and $115.09 is rec'd through W. H. M. U.

OKLAHOMA—

Chickasha: S., 8. **Drummond:** S., 3.49. **Forest:** S., 10. **Goltry:** S., 70. **Kingfisher:** S., 11. **Okarche:** S., 12. **Parker:** S., 2.15. **Pond Creek:** S., 12. **Sunny Slope:** 45c. **Vinita:** S., 20. **Waukomis:** S., 5.50. **Waynoka:** S., 10. **Willow Creek:** S., 2.78. Total, $167.37, of which $166.92 is C. D. Coll'ns.

OREGON—

Beaver Creek: St. Peter S., 3.69. **Forest Grove:** 22; S., 12.50. **Hillsboro:** 9.45. **Hillside:** 9.10. **Huntington:** C. & S., 2; 1. **Ontario:** S., 6.70. **Portland:** Atkinson Mem'l S., 16.45. **Three Pines:** S., 1.60. W. H. M. U.: 53.90. Supplies: 2.47. Total, $140.86, of which $80.89 is C. D. Coll'ns and $53.90 is rec'd through W. H. M. U.

PENNSYLVANIA—

Allegheny: First, 3. **Centreville:** S., 6.35. **Kane:** 5. **Neath:** S., 3.69. **Pittston:** Welsh S., 10. **Smithfield:** East S., 1.73. **Wilkesbarre:** First, 9.80. Total, $39.57, of which $16.35 is C. D. Coll'ns.

RHODE ISLAND—

Barrington: 18. **East Providence:** Newman S., 10. **Kingston:** S., 25.50. **Little Compton:** S., 16.19. **Providence:** Plymouth, 9.60; Highland, 5. **Saylesville:** S., 6.20. Total, $90.49, of which $57.89 is C. D. Coll'ns.

SOUTH DAKOTA—

Aberdeen: S., 3.20; C. & S., 5.46. **Academy:** C. & S., 18. **Altamont:** S., 3. **Armour:** C. & S., 18. **Belle Fourche:** C. & S., 11.80. **Brentford:** C. & S., 12.30. **Chamberlain:** S., 12.50. **Chelsea:** S., 5. **Cooper:** S., 2.40. **Custer:** C. & S., 7. **Dewey:** C. & S., 3.45. **Fairfax:** Hope, German, S., 4; Bethlehem S., 4.35. **Faulkton:** S., 8. **Garretson:** 9. **Geddes:** 10.47. **Glenview:** C. & S., 10. **Harmony:** S., 3. **Hermosa:** S., 4. **Highmore:** C. & S., 5.56. **Houghton:** C. & S., 5. **Lead:** C. & S., 8. **Myron:** C. & S., 11.50. **Newell:** C. & S., 9. **Oacoma:** S., 6.05; C. & S., 3. **Preston:** 1. **Redstone:** C. & S., 6. **Ree Heights:** B. B., 3.72. **Reliance:** 5.18. **Springfield:** 4.20. **Turton:** C. & S., 6.16. **Vermilion:** S., 15. **Wakonda:** C. & S., 5.58. **Webster:** 5. **Willow Lake:** S., 2.80. **Winfred:** S., 9. **Worthing:** C. & S., 22. Total, $288.68, of which $216.77 is C. D. Coll'ns.

TENNESSEE—

Chattanooga: First S., 8.70.

TEXAS—

Amarillo: First S., 24.75. **Dallas:** Central, 3.42; S., 13; Witness S., 2.88. **Farwell:** S., 9. **Helena:** S., 1.10. **Port Arthur:** C. & S., 10. **Spring Lake:** S., 6.32. Total, $70.47, of which $65.95 is C. D. Coll'ns.

UTAH—

Park City: S., 8.50.

VERMONT—

Barre: 5.69. **Bennington:** First, 22; Second S., 68.05. **Brattleboro:** First, 3.85. **Brookfield:** East, 3.26. **Brownington and Orleans:** S., 2.45. **Charlotte:** S., 12.42. **Chelsea:** 8.88. **Colchester:** S., 7.04. **Coventry:** S., 7. **Danby:** S., 5.50. **Danville:** 9.72. **Dummerston:** S., 1.32. **Essex:** S., 4. **Jamaica:** S., 3. **Jericho Center:** 6.54; 4.14. **Ludlow:** S., 10.03. **Manchester:** 26.39. **Montgomery Center:** 3.50. **Montpelier:** 5.10. **Newfane:** C. & S., 8. **New Haven:** 6. **Newport:** Prim. Dept., 5. **Pawlet:** 3. **Peacham:** S., 13.33. **Pittsford:** 16.82. **St. Johnsbury:** North, 10.24. **Saxton's River:** C. & S., 12. **Stowe:** C. & S., 4.59. **Strafford:** S., 10. **Sudbury:** S., 3. **Troy:** North, 6.75. **Waterbury:** 18.66. **Wells River:** 10. **Westford:** S., 10. **Williamstown:** 9.67. **Williston:** 6.84. **Windham:** C. & S., 3. **Woodstock:** S., 9.05. Total, $385.83, of which $203.99 is C. D. Coll'ns.

VIRGINIA —

Herdon: S., 13.

WEST VIRGINIA—

Huntington: 4.78.

WASHINGTON—

Abtanum: C. & S., 15. **Almira:** C. & S., 4. **Arlington:** C. & S., 7.30. **Benge:** S., 4. **Black Diamond:** C. & S., 4.35. **Blaine:** C. & S., 5. **Bryant:** C. & S., 3.12. **Carrollton:** C. & S., 3.22. **Chewelah:** Fairview C. & S., 7.50. **Christopher:** C. & S., 8. **Clear Lake:** C. & S., 17. **Cliffs:** C. & S., 4.55. **Colfax:** Plymouth C. & S., 4.35. **Colville:** C. & S., 15. **Coupeville:** C. & S., 10.50. **Dayton:** C. & S., 10. **Elk:** C. & S., 6.25. **Ferndale:** 10. **Forks:** C. & S., 7.25. **Garden Springs:** C. & S., 5.85. **Grace:** C. & S., 4. **Granite Falls:** C. & S., 12. **Hartford:** C. & S., 3. **Hillyard:** C. & S., 14.51. **Ione:** C. & S., 6.95. **Kennewick:** C. & S., 3.75. **Lakeview:** C. & S., 2.20. **Lamont:** C. & S., 4.10. **Lewiston:** C. & S., 9.30. **Loomis:** C. & S., 6.35. **Marshall:** 1.10; S., 1.40. **Midway:** C. & S., 3. **Monroe:** C. & S., 5. **Natchez:** C. & S., 20. **Newman Lake:** C. & S., 3. **North Bellingham:** C. & S., 6.10. **North Yakima:** C. & S., 14.50. **Pleasant Valley:** C. & S., 6.35. **Plummer:** C. & S., 5.15. **Port Angeles:** C. & S., 10. **Priest River:** C. & S., 3.25. **Pullman:** C. & S., 11.58. **Quillayute:** C. & S., 2. **St. John:** C. & S., 5.22. **Seattle:** Edgewater C. & S., 20; Columbia C. & S., 5; West C. & S., 10; Brighton C. & S., 5.57; Queen Anne C. & S., 11.25; Bethany C. & S., 5; Olivet C. & S., 6; Keystone C. & S., 5.85; Prospect C. & S., 25. **Spokane:** Swedish C. & S., 10; Corbin Park S., 1. **Synarep:** C. & S., 1.85. **Tolt:** C. & S., 10. **Toppenish:** C. & S., 4.03. **Trent:** C. & S., 4.18. **Victor:** C. & S., 2.80. **Supplies:** 14.39. Collection: 68c. Total, $458.65, of which $433.26 is C. D. Coll'ns.

WISCONSIN—

Antigo: First S., 18.60. **Aurora:** Welsh, 6.65. **Bloomington:** S., 11. **Boscobel:** S., 12. **City Point:** 1. **Cleveland:** 5.60. **Coloma:** C. & S., 4.20. **De Pere:** S., 9.58. **Delevan:** S., 40.15. **Eggan:** S., 1.10. **Embarrass:** S., 2. **Genessee:** 7. **Hartland:** 3.78. **Huron:** S., 3.15. **Janesville:** Oxford, 1.85. **Kinnickinnic:** 7. **Lake Geneva:** First S., 12.70. **Lancaster:** S., 18. **Lone Rock:** C. & S., 1.50. **Madison:** Pilgrim, 3.97; S., 11.03. **Maple Valley:** 4.50. **Mazomanie:** S., 8.78. **Minong:** S., 3. **New London:** 15.67. **Owen:** S., 4.12. **Plymouth:** S., 22.89. **Ripon:** S., 5. **Rosendale:** Welsh, 7.55. **Sheldon:** S., 80c. **South Milwaukee:** S., 20. **Sparta:** First, 15.20. **Stanbery:** S., 60c. **Sturgeon Bay:** Hope C. & S., 14.37. **Superior:** Pilgrim S., 5.65. **Union Grove:** 10.10. **Waukesha:** 1.26. **West Salem:** C. & S., 7.60; Jr. C. E., 5. **Whitewater:** S., 25. W. H. M. U.: 6.35. Total, $365.30, of which $358.95 is C. D. Coll'ns and $6.35 is rec'd through W. H. M. U.

WYOMING—

Beaver: S., 5. **Big Horn:** First C. & S., 1.28. **Big Piney:** First, 22c.; S., 1. **Boulder:** C. & S., 2.12. **Cassa:** S., 1.25. **Cheyenne:** First W. S., 3.43. **Dayton:** First, 67c. **Douglas:** First, 2.64; W. S., 40c. **Mannville:** First, 57c. **Pinedale:** First, 12c. **Rock Springs:** First C. & S., 2.16; W. S., 88c. **Sheridan:** First S., 19.50. **Shoshoni:** First, 2.20. **Upper La Prele:** S., 2. **Van Tassel:** S., 85c. **Wheatland:** S., 4. Total, $50.29, of which $1.00 is C. D. Coll'ns and $4.71 is rec'd through W. H. M. U.

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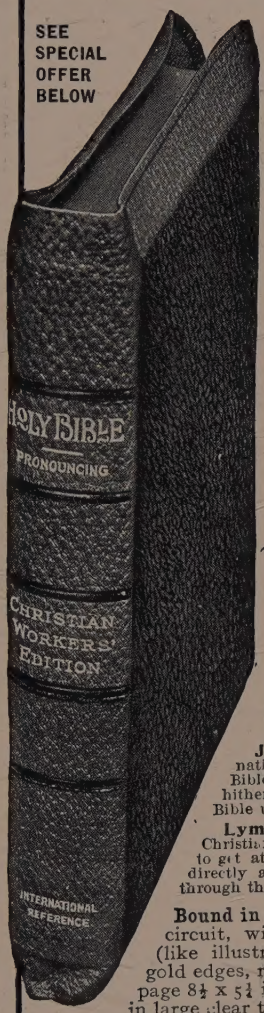

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